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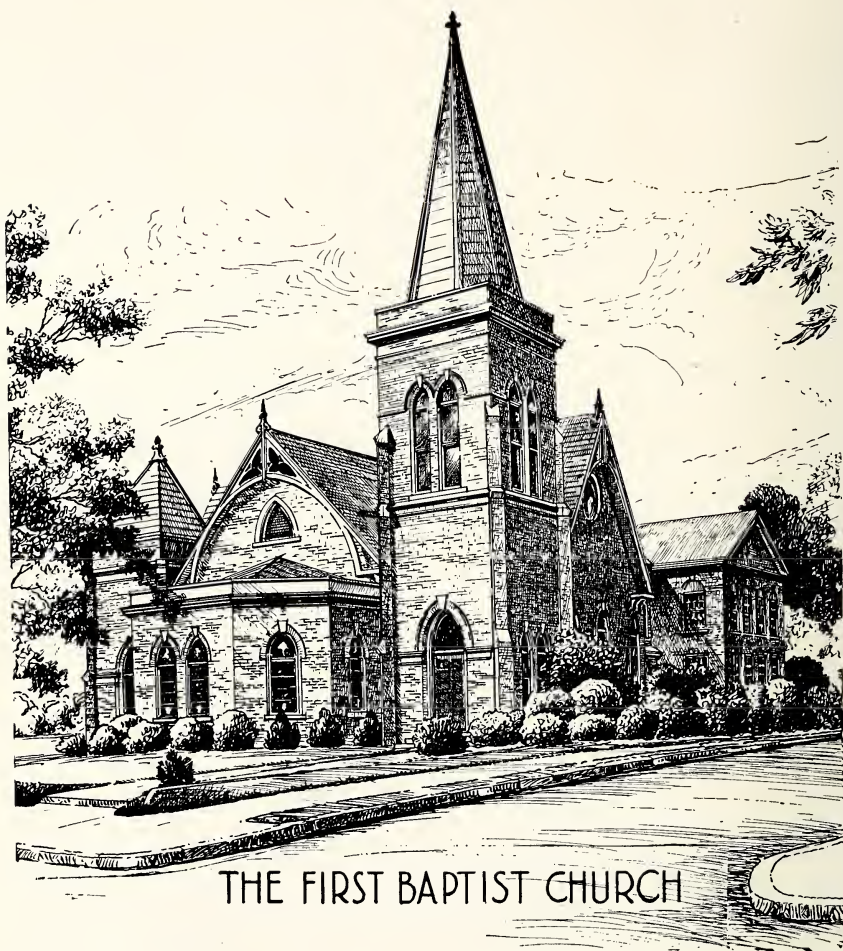
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OPEN DOORS
AND
CLOSED WINDOWS



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OPEN DOORS
AND
CLOSED WINDOWS

OF
THE FIRST BAPTIST CHURCH

OF REIDSVILLE, NORTH CAROLINA

*The Chronicles of a Country Church
Herein Recorded
“That future generations may know”*

COMPILED BY

RICHARD R. SAUNDERS, SR.

MEMBER NORTH CAROLINA LITERARY AND HISTORICAL ASSOCIATION

CHAIRMAN OF CENTENNIAL COMMITTEE

CHURCH HISTORIAN

REIDSVILLE, NORTH CAROLINA

1948

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BY MRS. RICHARD R. SAUNDERS, SR.
REIDSVILLE, N. C.

For

THIS IS COPY NO. _____ OF A LIMITED EDITION
OF OPEN DOORS AND CLOSED WINDOWS.

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DEDICATION

THIS BOOK is gratefully dedicated to those faithful followers of Christ, who have given of their best to build to Him an altar and around it magnify His Kingdom, since the days when Elias Dodson, John Robertson, and F. H. Jones "lighted a friendly candle" on the banks of Hogan's Creek that the people of the neighborhood might have "a lamp unto their feet and a light unto their path."

INTRODUCTION

By GEORGE W. PASCHAL

In recent years Southern Baptists have shown a commendable interest in their history. At its session in May, 1947, the Southern Baptist Convention made the Southern Baptist Historical Society one of its agencies, which will regularly report to the Convention and from it receive appropriations for its support. The Baptists of North Carolina have not been behind those of any other state in this matter. In 1926 the State Convention provided for the production of a *History of the Baptists of North Carolina*, the first volume of which was published in 1930, the centennial year of the Convention, while other volumes are promised soon. However, it is in the writing of the histories of Baptist churches of the state that there has been the greatest manifestation of interest and activity. Many such histories are in preparation and some have been published either in mimeographed or printed copies. Usually they are small, ten to twenty-five pages.

Much larger than those just mentioned is the history of the First Baptist Church of Reidsville, North Carolina, by the lamented Richard R. Saunders, Sr., for many years a prominent and progressive citizen of Reidsville, interested in the general religious welfare of the city, and an active leader in the work of the First Baptist Church of which he was a member. Not only is this history much larger than the usual church history, but it is also much more comprehensive. With an intelligent sense of values the author has seen that churches owe their origin to the religious needs of the people who establish them, and that their development and progress are related to the changing conditions—educational, political, social, industrial, cultural and religious—in the development of communities and states. A church does not live to itself. Recognizing this fact, Mr. Saunders has greatly enlarged his volume in order to include addresses, papers, sermons—some historical, some doctrinal, some inspirational—by our ablest scholars and thinkers, mostly Baptists but some of other denominations.

The author arranges all in four parts or Books. Book I, of nearly 100 pages, contains an account of the Centennial celebration of the church, August 13 to 17, 1944; Book II has as its title "Our Faith"; Book III, "Our Church"; Book IV, "Our History."

Readers will find much of great interest in all four parts, but I mention here only the articles by our great Baptist leaders and thinkers in Book II. For the inclusion of these in his volume Mr. Saunders deserves our gratitude. Some of them, such as "Why I Am a Baptist," by Dr. E. Y. Mullins, probably the ablest Baptist thinker since Broadus, and Dr. George W. Truett's presidential address at the Atlanta meeting of the Baptist World Alliance, "The Baptist Message and Mission for the World Today," one of the strongest apologies for the evangelical faith ever made, cannot be published too often. Our Sunday School Board would do well to publish the two in a small volume and put it on sale at all Baptist Book Stores.

The author has done well in his full report of the Centennial exercises, which gives such a clear representation of the church as it is today. To this the illustrations contribute a great deal. The portrait of the then "oldest living member," Mrs. Mahala Durham, more than 100 years old in August, 1944, will gladden those who look at it, at the next centennial of the church and all following centennials. The quality of the pastors who have served the church is shown by the sermons which four or five of them preached during the Centennial, which with all other discourses on that occasion are found in Book I of this volume.

PREFACE

THE PREPARATION

Someone has said that "Longevity is interesting but Methusaleh has never been ranked as the first citizen of the world." The First Baptist Church, now over a hundred years old, has lived "a little above mere years." "OPEN DOORS AND CLOSED WINDOWS" is the record of one of the most human institutions—a group of people from some of the old plantations of the South banding themselves together for Christian fellowship and service; later moving to the city to pursue more fully the work they had so nobly begun.

The sources of this book are numerous and varied. First of all, there are the records of the church and the minutes of the associations for which we have to thank a long line of faithful clerks. The histories of some of the oldest churches of the denomination, as well as those of other denominations have been searched for facts. Old newspapers and church periodicals have been scanned for items of interest.

The writer has sought not only to identify the historical events, few and inconsequential as they may be, but to give something of the background, not only of this church but in the establishment of religion in the county, to record in some degree if possible how much the influence of the time and place had upon its beginning and the contribution which its leaders—lay and clergy alike—have made towards its progress.

For all errors, the responsibility is mine. "Who faulteth not, liveth not." As Dr. Samuel White Patterson has well said, "One has at best but scattered material to review, and but human insight and ability to appraise. A sense of proportion and a sense of humor are the historian's saving graces."

THE PATRONAGE

I am greatly indebted to Mr. Hugh Scott, Mrs. Sarah Heinzerling, Mrs. Will Williams, Mrs. Hattie Pleasants and Mrs. H. L. Morrison for vivid and well stored memories placed freely at my command; to Rev. T. L. Sasser, Miss Fannie Gardner, Dr. and Mrs. John M. McGinnis, Mrs. Rita Overman Gapen, Mrs. R. T.

Burton, Mrs. Carrie J. Meldau and Miss Nettie Reid for their splendid co-operation; to Miss Elizabeth Tatem, Mrs. Bettie Martin, Mrs. Margaret Linville and Mrs. Maude Joyce Meador, for their generous aid, for all of which I am deeply grateful. Especially do I want to thank the editors and publishers of the *Christian Herald*, *The Biblical Recorder*, *Charity and Children*, *The Roadside Beacon*, *Boys Town Times*, *The Greensboro Daily News*, *The Reidsville Review*, *The State*, *Forum*, *Current History*, *Holland's*, *The Teacher* and *The Better Home* for reprints from their columns. I tender especial thanks to Grace Noll Crowell, Sarah Heinzerling, R. B. Pearson and Musella Roberts Weeks for the liberal use of their poems. I owe many courtesies to the studios of Leo Jiranek, furniture's foremost designer and columnist editor of "Know Furniture"; Alfons Bach, eminent furniture decorator and designer and President of American Designer's Institute; Presbrey-Leland, Incorporated, creator of unusual memorials; A. L. Brink, designer of memorial windows; W. T. Busby, W. Frank Hooper, Richard R. Saunders, Jr., L. B. Throckmorton, Walter J. Irvin and Miss Mary Baker for the photos, sketches, etchings, designs and drawings included in this work. To Dr. G. W. Paschal of Wake Forest College I acknowledge my sincere thanks for much valuable material and for his review of the historical part of this work. To the patrons of this work, a list of whom follows in the back of this book, I am more than grateful for their moral and financial support, without which this publication would not have been possible. I am deeply grateful to the Ashland Baptist Church of Lexington, Ky., for the privilege of using the denominational chart, which is a part of the historical pamphlet, "The Trail of Blood," distributed by that church.

THE PURPOSE

This little book is a labor of love. It has been the habit of the writer for years to clip from newspapers and magazines articles he would like to read again. Some of these are included here and for this reason it is more than the record of a local church.

Some one has said that the object of history is not so much to inform the present age as to guard against the time when our successors "will fail to treasure up the recollections of the past,

and posterity will search in vain for memorials of the days of the patriarchs.”

The growth and accomplishment of the Reidsville Baptist Church are neither outstanding nor unusual. Its record is too satisfactory to be overlooked, and its past too glorious to be forgotten, especially the courage and conviction of the men and women who sponsored its beginning and kept it alive, through years of great distress.

Many things are brought out and established that should be of general interest. If it serves to acquaint its readers with incidents with which they were unacquainted, refresh their memories concerning things which they had forgotten, imbue them with a stronger attachment to their great heritage, or instill in them a greater love for “The Faith of Their Fathers” my work will not have been in vain.

If the owners of its few copies should attach enough importance to them to bequeath them to their children, the purpose of the writer will have been attained.

R. R. S., SR.

April 19, 1945.

*"The roads you travel so briskly lead out of dim antiquity,
and you study the past chiefly because of its bearing on
the promise for the future."*

LIEUT. GEN. JAS. G. HARBOARD
U. S. Army Retired

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Book 1

OUR CENTENNIAL

THE PROCEEDINGS COVERING THE CELEBRATION OF THE ONE
HUNDREDTH ANNIVERSARY OF THE CHURCH—A RELIGIOUS
FESTIVAL OF FELLOWSHIP, INSPIRATION AND COMMUNION
OF ITS MEMBERS AND FRIENDS.

The Pastor
Officers and Members
of the
First Baptist Church
Reidsville, N. C.
cordially invite you
to their
Homecoming
and
Centennial Celebration

August 13th

August 17th

1844 — 1944

THE CENTENNIAL
First Baptist Church

REIDSVILLE, N. C.

August 13-August 17

*"And ye shall be My witnesses both in Jerusalem,
and in all Judea and in Samaria, and unto the
uttermost parts of the earth."*

—JESUS OF NAZARETH.

DR. JOHN M. MCGINNIS, *Minister*

Program

SUNDAY, AUGUST 13TH—HOMECOMING DAY

11:00 "WORSHIP OF THE PRESENT CHRIST"

Rev. E. N. Johnson, Fair Bluff, N. C.

12:30 INTERMISSION

(Dinner on the grounds)

2:00 "THE KINGDOM WITHIN"

Rev. W. E. Goode, Scotland Neck, N. C.

8:00 "OUR ORDINANCES"

Rev. T. L. Sasser, Greensboro, N. C.

8:30 "BAPTIST BELIEFS"

Dr. H. L. Weeks, Chapel Hill, N. C.

MONDAY, AUGUST 14TH:

8:00 "THE LURE OF THE CHURCH"

Dr. I. G. Greer, Superintendent Baptist Orphanage.

TUESDAY, AUGUST 15TH:

8:00 "THE CHRISTIAN AND HIS COUNTRY"

Hon. J. M. Broughton, Governor of North Carolina.

WEDNESDAY, AUGUST 16TH:

8:00 "HITHERTO—HENCEFORTH"

Dr. A. S. Gillespie, Wake Forest, N. C.

THURSDAY, AUGUST 17TH:

8:00 "IN THE CHURCH THAT WAS THERE"

Dr. R. A. Herring, President N. C. State Baptist Convention

Homecoming Day

SUNDAY, AUGUST 13

11:00 O'clock

ORGAN PRELUDE—"Largo in G" *Handel*

CALL TO WORSHIP

INVOCATION AND DOXOLOGY

HYMN OF PRAISE 272, "All Hail the Power"

PASTORAL PRAYER Dr. H. L. Weeks

CHORAL RESPONSE Choir

RECOGNITION OF VISITORS R. R. Saunders, Sr.

OUR CHURCH MOTHER Mrs. John McGinnis
(Mrs. Mahala Durham—100 years old December 16, 1943)

SPECIAL POEMS Miss Nancy Saunders

INTRODUCTION OF NEW PASTOR S. F. Wells
Chairman Board of Deacons

ADDRESS OF WELCOME Dr. John McGinnis

HYMN OF CONSECRATION 48, "There Is a Fountain"

MEMORIAL SERVICE—

Honoring Haywood Southard, killed in France

INTERCESSORY PRAYER

ANNOUNCEMENTS

HYMN OF DEVOTION 247, "Come, Thou Fount"

OFFERTORY—"Nocturne-Op., No. 2" *Chopin*
Mr. Arnette Gourley, Soloist

SCRIPTURE LESSON

ADDRESS—"Worship of the Present Christ" Rev. E. N. Johnson
Fair Bluff, N. C. (Pastor 1914-20)

POSTLUDE—"Grand Chorus in D" *Spence*

INTERMISSION



CENTENNIAL GROUP

Seated, from left to right, are Rev. E. N. Johnson of Fair Bluff, pastor of the Reidsville First Baptist church from 1914 to 1920; Dr. John M. McGinnis, present pastor; Rev. T. L. Sasser, of Greensboro, who served as pastor from 1927 to 1943. Standing are Captain Gerald K. Ford, Army Chaplain, stationed in Panama, who was ordained in the Reidsville church, and served as assistant pastor here; Dr. Howard L. Weeks, of Chapel Hill, supply pastor for eight months during 1943 and 1944, and Rev. W. E. Goode, of Scotland Neck, pastor of the Reidsville church from 1920 to 1928.

OUR PIONEERS

We dedicate this day, in our Centennial Year,
 To the sacred memory of our Pioneers.
 The guiding light of their faith appears,
 Down the length and breadth of a hundred years.
 God kindled a flame in the hearts of men,
 And inspired them to lay a foundation stone;
 There were dissenters and doubters their cause to condemn,
 But they fought for the truth that His name might be known.
 May the names of those who have labored here,
 Be as hallowed as those of our Pioneers.

They flung us the torch, let us carry it on,
 Till we meet them in triumph before God's throne.
 When this church shall celebrate its Bi-centennial Day,
 And our children's children on this hallowed spot pray,
 May they humbly give thanks for our brave Pioneers,
 As onward they march thru the next hundred years.

—MUSELLA ROBERTS WEEKS

OUR CENTENNIAL

We ask Thy blessing, Lord, on this our church.
 At the turn of our new century we stand
 Counting the many mercies, gracious Lord,
 That we have received, as a people, from Thy hand.
 We thank Thee humbly, and we look ahead—
 We crave Thy close companionship as we
 Move forward, and we would, as in the past,
 Be steadfast builders for Eternity.
 A hundred years of labor and of love,
 Of loyalty from members living still;
 The faithful service rendered by the ones
 Who have passed on—who worshipped here until
 They were called higher . . . sum it up, dear Lord,
 And count us worthy; count our smiles, our tears,
 The joyous service of Thy people, Lord,
 And bless our church another hundred years.

GRACE NOLL CROWELL

Especially written for the First Baptist Church of Reidsville, N. C.
 (Read by Miss Nancy Saunders)

[WESTERN UNION TELEGRAM]

CFL5 NL GOVT THE WHITEHOUSE WASHINGTON DC AUG 13
 REV DR JOHN MCGINNIS

PASTOR THE FIRST BAPTIST CHURCH—

"THE UNHAPPY CONFLICT WHICH TODAY FILLS THE WORLD WITH MISERY AND
 SUFFERING EMPHASIZES ANEW MANKIND'S DEPENDENCE ON THE STRENGTH THAT
 LIES IN SPIRITUAL THINGS IN THE EVERLASTING REALITY OF RELIGION. I TRUST
 THAT ALL WHO PARTICIPATE IN THE CENTENNIAL OF THE FIRST BAPTIST
 CHURCH WILL BE INSPIRED WITH NEW ZEAL AND NEW ENTHUSIASM TO
 ADVANCE THE KINGDOM OF GOD ON EARTH—

FRANKLIN D ROOSEVELT.



OUR CHURCH MOTHER

MRS. MAHALA FRANCES CARTER DURHAM

The oldest member of this church, whose 100 summers have only increased her love, magnified her faith, and strengthened her loyalty to her church and her Master.

Born, December 16, 1843, in Stokes County, North Carolina. Daughter of John Carter and Betsy Roberson Carter. John Carter was at one time Sheriff of Stokes County.

Married to Martin Durham, April 1, 1866.

Baptized First Baptist Church, Reidsville, N. C. on September 8, 1877,
By Rev. P. H. Fontaine.

(Mrs. Durham died March 10, 1945)

BIRTHDAY GEETINGS TO MRS. MAHALA DURHAM

Lady, whom I used to know
In the distant long ago,
I am glad indeed to hear
You have reached the grand frontier
Of your first one-hundredth year.

You have had birthdays galore,
Shall I wish you many more?
Or beseech for you, my friend
Love and trust in perfect blend
As your long life nears the end?

—SARAH A. HEINZERLING

(Read by Miss Nancy Saunders)

This poem was written by probably the next oldest member of our church—Mrs. Sarah A. Heinzerling of Statesville. She is a regular contributor to the *Charlotte Observer* and poetry magazines and has written several volumes of poetry, the most notable of which is the *Pines of Rockingham*—named after our County. Mrs. Heinzerling is the only member of our church living who attended services at the Hogan's Creek church. She also sends her love and best wishes to the church with her regrets that she could not be with us.

MY DEAR PASTOR:

Whom I have never met,* yet love I none the less, for you must be a mighty good man to follow in the steps of Brother Sasser.

MY DEAR FRIENDS:

Who, from generation to generation, have been so good to me, so generous with your love and kindly interest.

MY DEAR CHURCH:

In whose pews I have so often sat, into whose fellowship I have followed my Master in baptism, under whose roof I have been lifted up by the grace of thy written and spoken word, and around whose altar I have cherished the communion of the saints.

How I miss you all today:

How I wish I could be with you in person, as I am in spirit;

* Mrs. Durham was living in Winston-Salem when this was written and could not be present at the Centennial.

how I wish I could once more feel the benediction of your presence, hear again your gentle voices whispering of love, as hand clasped hand and heart beat with heart, as in days of old.

May your prayers for me be as sincere as my good wishes are for you, in this our ONE HUNDREDTH year.

MRS. MAHALA DURHAM

(Read by Mrs. John M. McGinnis)

FIRST PRESBYTERIAN CHURCH

REIDSVILLE, NORTH CAROLINA

MARION S. HUSKE

PASTOR

Union Theological Seminary
Richmond, Va., Aug. 10, '44.

Rev. John M. McGinnis, Th.D.

Reidsville, N. C.

Dear Dr. McGinnis:

For the invitation to attend the Home Coming and Centennial Celebration, on Aug. 13th-17th, I wish to thank you sincerely. It will be impossible for me to be present for any of these most interesting services, as I will be in Richmond until August 31st.

However, personally, and on behalf of the officers and congregation of the Reidsville Presbyterian Church, I send you our most cordial greetings upon this occasion. We bid you God speed in the common task of making Christ known during the coming years.

Your record in the past century has been a noble one. We are confident even greater achievements lie ahead for the First Baptist Church of Reidsville.

Sincerely,

MARION S. HUSKE

MAIN STREET METHODIST CHURCH

REIDSVILLE, NORTH CAROLINA

Lake Junaluska, N. C.
August 9, 1944

The Rev. Dr. John M. McGinnis,

First Baptist Church

Reidsville, N. C.

Dear Doctor McGinnis:

The people and pastor of Main Street Methodist Church send greetings and all good wishes to you and your people as you joyfully cele-

brate the one hundredth anniversary of your organization, and pray that the First Baptist Church may continue its Christian life and service in ever expanding power and usefulness in the hundred years ahead. It is our wish and prayer that your Centennial Celebration may, under God, be the occasion for that rededication to Christ and His Kingdom which shall issue in greater and greater influence for all the good causes and purposes for which the church stands, and that it may also be a propitious time for the deepening of the spiritual life of all Reidsville Christians. Blessings on you and your people and upon all who attend the celebration.

Most sincerely,

RICHARD L. OWNBY

[WESTERN UNION TELEGRAM]

CFII NL—JACKSON MISS AUG 12

THE FIRST BAPTIST CHURCH—

CARE R R SAUNDERS RN—

DEAR FRIEND. ON THIS HAPPY OCCASION OF YOUR CENTENNIAL GRATEFUL MEMORIES OF MY ASSOCIATION WITH YOU FILL MY MIND. I WISH IT WERE POSSIBLE FOR ME TO BE WITH YOU AND TO SHARE IN THE JOYS THAT ARE YOURS. I SHALL ALWAYS BE GRATEFUL FOR THE MANY BLESSINGS THAT WERE MINE DURING MY STAY WITH YOU. FOR YOUR PAST ACHIEVEMENTS I SAY DOXOLOGY. FOR THE CHALLENGE OF THE FUTURE I WOULD POINT YOU TO EVEN GREATER VICTORIES FOR THE CHRIST WE SERVE. LIFT YOUR BANNERS HIGH. STAND FIRM IN THE FAITH, AND PRESS ON "TOWARD THE MARK FOR THE PRIZE OF THE HIGH CALLING OF GOD IN CHRIST JESUS" THE MESSAGE, MINISTRY AND MISSION OF HIS CHURCH REMAIN THE ONE HOPE OF THIS CHAOTIC WORLD IT SHALL BE MY PRIVILEGE ON THIS SABBATH DAY TO PAUSE MANY TIMES TO THANK GOD FOR YOU, FOR MY HAPPY ASSOCIATION WITH YOU AND TO PRAY FOR HIS MOST CHERISHED BLESSINGS ON EACH OF YOU ALWAYS. GOD BLESS YOU. GOD KEEP YOU. AND GOD USE YOU ALWAYS FOR HIS GLORY—

HENRY E LOVE

849A

Mr. Love was Assistant to the Pastor 1936.



DR. AND MRS. JOHN M. MCGINNIS

MRS. JOHN M. MCGINNIS

Born: July 7, 1919, Atlanta, Georgia.

Educated: Decatur Georgia High School; Agnes Scott College, B.A. Degree; Baptist W.M.U. Training School, M.R.E. Degree.

DR. JOHN M. MCGINNIS

Born: August 28, 1916, Hazlehurst, Mississippi.

Educated: Jefferson County High School; Mississippi College, B.A. Degree; Southern Baptist Theological Seminary, Th.M. and Th.D. Degrees.

S. F. WELLS (Chairman Board of Deacons):

It is with a feeling of commendable pride that I present to you our new Pastor, who will officially welcome you to the One Hundredth Anniversary of this church—Dr. John McGinnis.

* * * *

ADDRESS OF WELCOME: JOHN MCGINNIS

On behalf of this church it is my happy privilege to welcome each one of you to this our Centennial Celebration. Because of the work of former pastors in the First Baptist Church they hold a special place in the memory of this congregation. Therefore, first of all, I wish to welcome all the former pastors who are with us today. Because of your labors here in love and guidance we are what we are and where we are, in Him. We remember your services and welcome you home on this Homecoming Day of our Centennial Occasion.

Also, we welcome with special interest all the former members of this church who have moved away but are visiting with us today. The days you spent in our fellowship have made their contribution to the life and growth of this church. We welcome you to your Centennial and ours.

We have with us today many visitors from out of the city and from out of the state. We wish to extend to you a most cordial welcome to this Homecoming Service. We appreciate your presence and interest and wish for you a joyous fellowship in this historic meeting.

There are also a number of local friends and acquaintances from the different churches in our city and county. We welcome you as Christian brothers and pray that our meeting together shall bind us closer with the ties of love and enhance the Kingdom of God in all our lives.

To all who visit with us this day and this week a most sincere welcome. Our doors and our hearts are open to you.

RECOGNITION OF VISITORS

By RICHARD R. SAUNDERS, SR., Chairman of Centennial Committee

Members of the families of former pastors were introduced and out of town visitors recognized:

Among guests outside of Reidsville who attended services during the Centennial of the First Baptist church were: Mr. and Mrs. T. L. Sasser, Greensboro; Mr. and Mrs. W. E. Goode, Scotland Neck; C. T. Snead, C. T. Merriman, Dr. and Mrs. Hunter Moricle, Mrs. A. L. Cantrell, Mr. and Mrs. Fred T. Duke, Leaksville; Gov. J. M. Broughton, Raleigh; Vera Smith, High Point; Mrs. J. Melville Broughton, Raleigh; Mrs. R. G. Bousman, Danville; Mr. and Mrs. Elmer E. Harris, Virginia Beach; Percy Heinzerling, Statesville; Amy Heinzerling, Statesville; Mr. and Mrs. E. R. Wells, Wilmington; Mrs. Robert Maynard, Frank Womble, D. W. Johnson, Mr. and Mrs. L. B. Womble, Miss Lessie Brown Phillips, Miss Lessie Phillips, Mr. and Mrs. J. C. Kreeger, of Winston-Salem; Mrs. E. W. Walton, Hickory; Mrs. William Hedley, Richmond, Va.; Mrs. Gerald K. Ford, Asheboro; D. L. Shreve, Greensboro; Mrs. W. R. McCargo, Tryon; Mr. and Mrs. D. L. Shreve, St. Petersburg, Fla.; Mrs. H. L. Norman, Durham; Mr. and Mrs. J. Alvis Jones, Washington, D. C.; J. E. Gant, Burlington; Dr. W. E. Fitch, Burlington; Graham Gant, Burlington; Pfc. J. H. McCollum, Camp Lejeune; Mr. and Mrs. Gordon Walker, South Boston; Mildred James, Burlington; Miss Alice Willis, McColl, S. C.; Mr. and Mrs. W. B. Stamey, Liberty; Mrs. Elbert Johnson, Fair Bluff; Meredith Johnson, Sanatorium; Mr. and Mrs. J. C. Teachey, Greensboro; Mr. and Mrs. F. S. Miles, Greensboro; Mrs. E. A. Toxler, Greensboro; Miss Sarah E. Elmore, Thomasville; Mrs. S. T. Haire, Bunnlevel; Mrs. C. C. Chaney, Paces, Va.; Mrs. R. B. Stuart, Burlington; Margaret Wright, Troy; E. W. Garrison, Pensacola, Fla.; Mrs. P. W. Hamlet, Nashville, Tenn.; Mrs. I. G. Greer, Thomasville; Mrs. H. L. Weeks, Chapel Hill; Mrs. S. D. Moak, Norfield, Miss.; Mr. and Mrs. Arthur J. Powell, Ruffin, Route 2; Chaplain G. K. Ford, New Orleans, La.; Rev. Elbert N. Johnson, Fair Bluff.

Most of the above were visitors on Sunday Homecoming Day, but a few came later in the week. We also had letters from Mrs. R. H. Moorman, of Richmond; Mrs. Arnette Coltrane, a former worker for the church; Mrs. Parker, the wife of Rev. C. J. D. Parker, a former pastor; John W. Fontaine, son of Rev. P. H. Fontaine. Letters from the families of Rev. W. L. Wright, Rev. C. L. Greaves, Rev. W. R. Bradshaw, Dr. J. P. Q. Adams, expressing their regret that they could not be here, were also read. Mrs. Sarah A. Heinzerling—a former member, who attended services

at Hogan's Creek, could not come but sent her three children and a poem. Mrs. Dillard Boatwright and Col. Frank P. Hobgood, members of our committees, could not be here but we have their letters of regret.

INTRODUCTION

DR. MCGINNIS: Nearly all of you know Brother Johnson better than I, but it gives me pleasure to present him as our speaker for this morning. Brother Johnson, we are glad to have you back with us, and we will hear you with genuine interest.

* * * *

WORSHIP OF THE PRESENT CHRIST

By REV. E. N. JOHNSON, Fair Bluff, N. C. (Pastor 1914-1920)

Whether we look backward upon a hundred happy years or forward to the hopeful years to come, we may see at the junction of the past and future an altar to the Christ of all the centuries. Through the years dear ones came, lingered here awhile, then passed through the veil—how strangely near to us they seem to be just now!—but that altar and the worship of Christ abide. A congregation may be formed around some man, and when the man goes, that congregation fades away; but the church is built in worship around the ageless Christ, and men may come and men may go, yet the church of the living Christ remains.

It is appropriate, therefore, on this centennial occasion that we meditate upon words that have to do with the worship of the present Christ: "In that day ye shall know by experience, know for yourselves, that I am in my Father, and ye in me, and I in you." (Jn. 14:20). This promise has reference to the experience of worship, beginning at Pentecost, an experience which makes us aware of a threefold relationship of Jesus—Jesus in the Father, we in Jesus, and Jesus in us. Thus we come to know by experience that we are in Him and His world; that He is in us and our world; and that God's world and man's world are one world.

UNION WITH JESUS CREATED IN WORSHIP

This experience in worship has to do with Jesus alive and present. "Where is He?" asked the Wise Men who were wise enough

to know that they could not worship an absent Jesus, "Where is He? . . . for we have come to worship Him." "Lord, where are You going?" asked the spokesman of the disciples, and Jesus answered that question in Jn. 13:36; 14:1-29. Our text is at the heart—it is the heart—of Jesus' answer to Peter's question: "In that day ye shall know by experience, know for yourselves, that I am in My Father, and ye in Me, and I in you."

In this reply to the disciples, the *fact* of His presence is revealed, in the original, by present-tense forms of the Greek verbs, while the experience of His presence is promised in future-tense forms of the verbs. So, as suggested in the Revised Version, Jesus' coming and going in verses 2 and 3, 18, and 28, are in the same tense, the present tense: "I go . . . I come"; "I will not leave you . . . I come to you"; "Ye should have rejoiced" because I go and come. In this way Jesus revealed to Peter and to us that the going and the coming were two phases of one movement. His going out of sight was a method of coming closer to them and to us. By going out of sight, He came into their insight; "Believe in God, believe also in Me." By going out of the flesh, He came in Spirit. By going out of the temporal, He came into the eternal. By going out of the local and the *here*, He came into the universal and the everywhere. By going out of the flesh, He came to the Father who is Spirit—to the God who, because He is Spirit, was closer to the eleven in the upper room that Thursday night than Jesus in the flesh could possibly be. By going out of a condition of being beside them, He came into a condition of being *inside* them; "Ye shall know . . . that I am *in* you."

Once when G. Campbell Morgan, as a young preacher, visited an aged invalid saint, he quoted "Where two or three are gathered together there am I in the midst" and "Lo, I am with you always" and spoke of them as "promises." The old saint reached up her pale hand and took hold of the young minister's arm and said: "Young man, do not call them promises. They are not promises; they are plain statements revealing a present fact." By His Death-Resurrection the presence of Jesus became omnipresence. Now His presence is an absolute, universal, and unconditional reality, and so is revealed in the present tense; whereas the *experience* of that presence is relative and conditioned upon the attitude of the disciple, and so forecast by words in the future tense: "In that day we

shall know. . . . I *will* exhibit myself within to him. . . . My Father and I *will* come unto him and make our abiding place with him" (20, 21, 23).

This vital experience with Jesus alive and present creates fruitful Union. The preposition *in* is employed more than one hundred and fifty times to express that union: "Ye in Me, and I in you." This union is set forth in beautiful symbolism: "I am the vine; ye are the branches." Jesus is the vine, the entire vine—roots, stem, and branches—and the believer in union with Jesus is the branch; all the branch is within the vine, and the vine goes all the way through the branch—"Ye in Me, and I in you." This union between the soul and the Savior is like that of body and soul in a healthy person—all of the body is in the soul, and the soul is within all the body. "Ye shall know that ye are in Me, and I in you." As vine and branch, as soul and body are in the same environment, so we in Christ and Christ in us are in the same world—both now in the Father's house.

MAN'S INSIGHT INTO GOD'S WORLD

Sitting with a group of ministers some months ago there came to me these words as a flash out of the blue as if dictated: "In worship man orientates himself in God's world and God releases Himself in man's world." Orientation is the act or process of orienting, that is to say, of finding out where the sun rises, and of relating ourselves to it. They that sit in darkness and in the shadow of death may through worship find the Sun of Righteousness with healing in its beams. The soul in darkness has missed the way home. Humanity has lost its bearings, its sense of direction, and knows not where to find its goal; and these may be recovered only through worship. Through worship alone we come to clear perceptions of the light, the life, and the authority under the sovereignty of Jesus, now made Lord of the universe.

Not only the light but healing of our blinded eyes must come through worship. Jesus advised a sick church, sick and blind because it was worshipless, to buy of Him in worship the eyesalve of clear vision. Miserable and blind was the unfortunate dog that, following its nose, stuck its head into a tin can from which it could not extricate itself, and so was condemned to wander around in a blind-folded fashion. Ebenezer Erskine often referred to his

conversion as "the time when he got his head out of time into eternity." Our humanity has been so busy delving into the material sciences that our eyes have been filled with the dust of things; and now we need to come to Jesus for the eyesalve of clear vision that we may see clearly and see whole, "in the master light of all our seeing." God's prophets are seers because of the insights that come through worship, and our war-broken world stands desperately in need of seers. "Where there is no vision the people perish," and that is what is taking place before our very eyes.

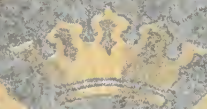
In genuine worship we find a purity of heart capable of seeing God. At the altar we perceive that we need not go to heaven to find God: but we must *come* to God to find heaven. At the altar we do know by experience, and know for ourselves, that we are in Jesus, and that He is in us. In worship we come to see that this is God's world—that this is our Father's house—designed and created as a cosmic organism for the self-revelation and the self-communication of the God who is Love. By reverently coming to God we see that our race will find its way out of darkness only as it turns to the Light in Jesus; that it will find its way out of blood and tears and death only as it turns to the Life in Jesus; and that it will find its way out of lawlessness and lovelessness into permanent peace only as it bows in worship to the authority of Jesus, King of kings, and Lord of lords.

GOD'S OUTLETS INTO MAN'S WORLD

Not only does man find insights into God's world through worship, but God finds outlets into man's world. In worship God *releases himself in our world*.

Prayer and worship open the sluice-gates of the redeeming resources impounded within our God. In I Cor. 6:11-13 we have a veiled suggestion that the great heart of our Father is enlarged and bulging with pent-up blessings waiting to be released. Therein God challenges us to an enlargement in worship, that we may become open and adequate channels of blessing, media of the light, the life, and the love of God—all so desperately needed in this hour of darkness, of death, and of hate. It is only through worship that God finds ample outlets into man's world.

This divine release through worship is conditioned upon complete immediacy between the soul and the Savior, with no pope



He has achieved success who has lived well, laughed
often, and loved much; who has gained the respect of
intelligent men and the love of little children, who has
filled his niche and accomplished his task; who has left
the world better than he found it; who has always looked
for the best in others and given the best he had; whose
life was an inspiration; whose memory a benediction.
—SELECTED.

In Memoriam

E. PAUL CUMMINGS

BY DR. M. P. CUMMINGS

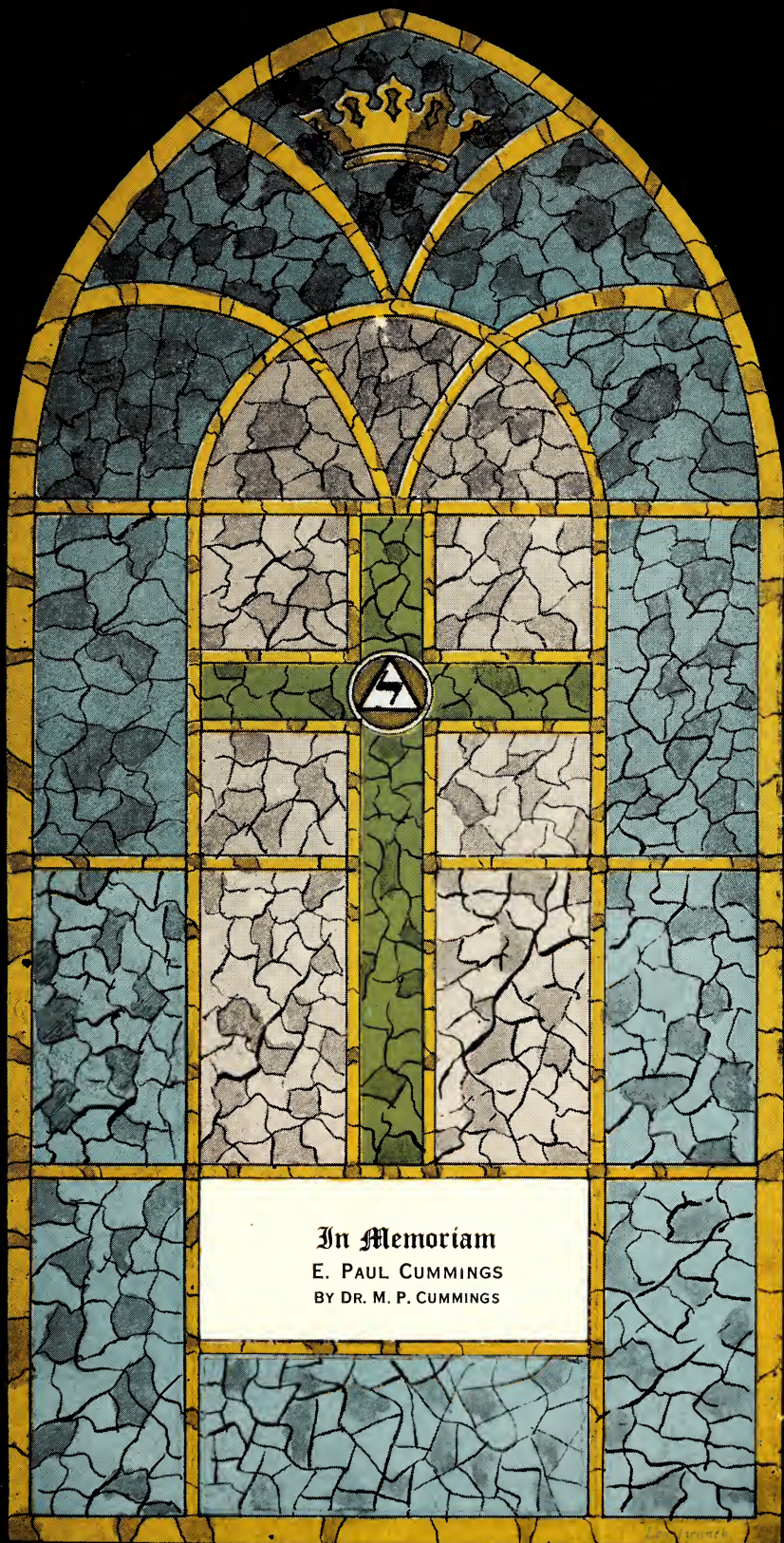
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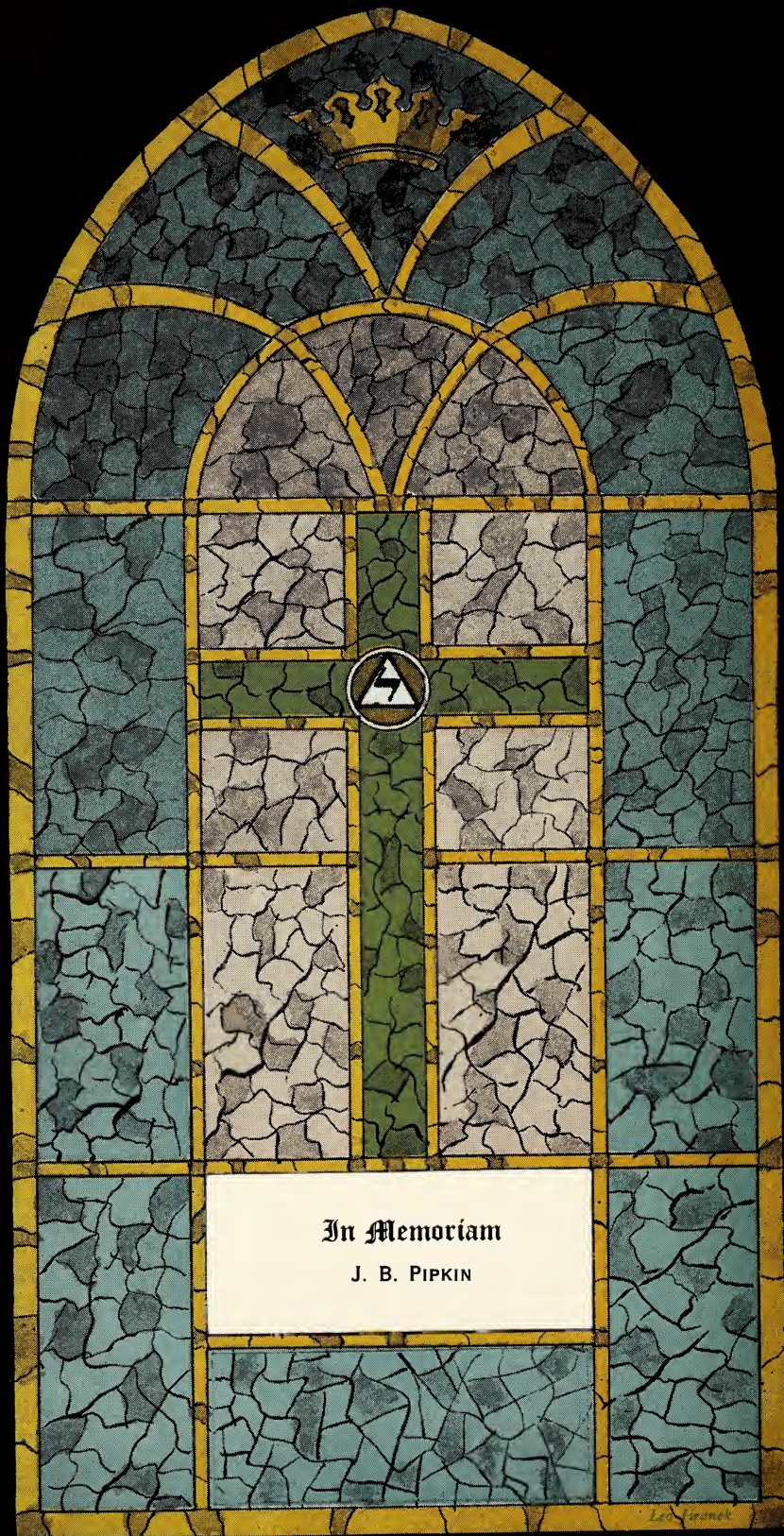
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He has achieved success who has lived well, laughed often, and loved much; who has gained the respect of intelligent men and the love of little children, who has filled his niche and accomplished his task, who has left the world better than he found it; who has always looked for the best in others and given the best he had; whose life was an inspiration, whose memory a benediction.

But only God can find insight into God's world through worship. In God's world there is no room for man's world. In worship God releases his power and blessing upon the world. In worship we have a veiled suggestion that the great heart of our Father is enlarged and bulging with pent-up blessings waiting to be released. Therein God challenges us to an enlargement in worship, that we may become open and adequate channels of blessing, media of the light, the life, and the love of God—all so desperately needed in this hour of darkness, of death, and of hate. It is only through worship that God finds ample outlets into man's world.

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In Memoriam

J. B. PIPKIN

or priest or bishop or group or government coming in between the individual and Jesus. Humanity as never before needs the age-long emphasis on this great Baptist distinctive: *Every person has an inherent and equal right with every other person to deal for himself directly with God in Jesus Christ.* Thinking of this sufficiency of the soul in religion, Paul asks, "Facing these things, who is competent"—then he answers with confidence: "We are. . . . We have this confidence in relation to God through Christ. This competency is not of ourselves, but our competency is of God, who has made us competent as servants. . . ." (2 Cor. 2:17-3:6). In keeping with this sufficiency of the soul to deal immediately with Jesus, and as its heavenly counterpart, Jesus insists that no human agent shall come between Himself and His worshippers. He proclaims: "One is your teacher"—One source of light and truth; "One is your Father"—one source of life; "One is your master, the Christ"—one source of authority. Thus no man is to come between the individual soul and the *one* source of truth—"Be not called Rabbi, for one is your teacher; between the soul and the one source of life"—"Call no man father upon the earth, for one is your Father"; No man or group, whether civil or ecclesiastical, is to try to monopolize divine authority by coming between the soul and the one source of authority—"Be not called masters, for one is your master, the Christ."

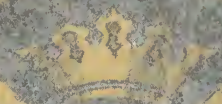
It is through such experience of immediacy with Jesus alive and present that our God can release himself in man's world. To those in immediate relation with the one source of light, the light becomes a lamp; to those in immediate relation with the one source of life, the drink becomes a fountain; and to those in immediate relation with the one source of authority, divine control becomes divine authority (See Lu. 11:36; Jn. 4:14; 7:37-39).

In this manner each genuine worshiper becomes a new center of the light, the life, and the authority of Jesus within the soul, and so becomes an outlet through which God releases himself in our needy world.

Our broken and bleeding humanity, in its darkness, its death, and its lawlessness, is calling us to a fresh experience with the living Christ in worship. Jesus, seeking to re-incarnate Himself in us, is calling us to know Him by experience, to know Him for ourselves that we are in Him and that He is in us. He is calling us

*I will both lay me down in peace, and sleep: for Thou,
Lord, only makest me dwell in safety.*

—Ps. 4:8



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to walk with Him and to work with Him until we are gathered,—along with the dear ones who through the century have worshipped here,—in an upper and brighter room in our Father's house, where we may worship more perfectly our blessed Redeemer and Lord. Until then, God help us to be genuine worshipers and good witnesses.

Afternoon Service

SUNDAY, AUGUST 13TH

2:00 O'clock

PRELUDE

HYMN OF COMFORT 238, "What a Friend"

PASTORAL PRAYER..... Capt. Gerald K. Ford, Chaplain U.S.A.
Assistant Pastor and Choir Director 1940

HISTORY OF THE CHURCH..... R. R. Saunders, Sr.

HYMN OF SALVATION 117, "Majestic Sweetness Sits Enthroned"

GREETINGS..... Miss Evelyn Weber

INTERCESSORY PRAYER..... Rev. T. L. Sasser

MALE QUARTETTE—"Where We Never Grow Old"

ADDRESS—"The Kingdom Within"..... Rev. W. E. Goode
Scotland Neck, N. C. (Pastor, 1920-27)

HYMN OF INVITATION 33, "Beautiful River"

BENEDICTION

POSTLUDE

FIRST BAPTIST CHURCH

E. W. HOLMES, MINISTER

MULLINS, S. C.

The First Baptist Church,
Reidsville, N. C.

My dear Friends:

On this the happy occasion of your Centennial Celebration and Home

Coming, I am honored in the privilege of sending this word of greeting and best wishes.

One hundred years look down on you this day, and you are encompassed about with a great cloud of witnesses. Some are in the glory world, others have shared the privileges of membership here in other days, and there is a rather large circle of friends who have had fellowship with you in the various programs of Kingdom effort. You, the members of this Church, are therefore under a sacred obligation to run your course with the utmost consecration, that the Church continue fruitful through the years to come, and the name of our Lord Jesus Christ be magnified.

The Lord's blessings abide richly upon you.

Sincerely yours,

E. W. HOLMES

August 8, 1944.

FIRST BAPTIST CHURCH

ZENO WALL, PASTOR

HORACE EASOM, Ed. Director

BEVERLY CLARK, Secretary

SHELBY, N. C.

July 31, 1944

First Baptist Church
Reidsville, N. C.

Brethren:

Permit me to rejoice with you people as you enter upon your Centennial celebration, and to wish for you much joy and inspiration.

One hundred years of unselfish service in one community: teaching, preaching, worshipping, singing, witnessing and comforting is a record that should rejoice all of your hearts and cause every one of your members to resolve to be a better worker and climb to still "higher ground" in the Lord's work.

I'm proud of you people and as you enter upon the road that leads to your two hundredth anniversary be assured of my prayers and best wishes. May you have the leadership of the Holy Spirit and the daily blessings of our Heavenly Father.

Gratefully and abidingly,

ZENO WALL,

Former President Baptist State Convention
of North Carolina

OPEN DOORS AND CLOSED WINDOWS

OXFORD BAPTIST CHURCH

OXFORD, NORTH CAROLINA

August 4, 1944

Mr. Richard R. Saunders,
Chairman Centennial Committee,
Reidsville, N. C.

Dear Mr. Saunders:

On the front cover of the "Handbook of the Hall of Fame" of New York University appear these words: "Every American is a shareholder in the Hall of Fame." In one way or another every American, rich or poor, educated or illiterate, official or private, employer or employee, white or black, has made some contribution to the lives of the seventy-three men and women whose names are recorded in the Hall of Fame. So of the thousands of men, women, young people, and children who have been members of the First Baptist Church of Reidsville during the one hundred years of its existence, and the pastors who have ministered to the spiritual needs of the Church, and the visiting ministers and evangelists who have assisted in revivals, each one has become a shareholder in the Church. I am happy to have had the honor and pleasure of assisting in a revival during the pastorate of the Reverend T. L. Sasser, September 22-October 3, 1941, and thereby to become a shareholder in the Church whose spiritual light during the past one hundred years has been like a city set on a hill.

I extend to the Church my most hearty and prayerful Greetings on the occasion of your Centennial Celebration.

Yours fraternally,

M. L. BANNISTER

Pastor First Baptist Church

FIRST BAPTIST CHURCH

J. CLYDE TURNER, PASTOR

GREENSBORO, N. C.

August 5, 1944

Mr. R. R. Saunders
Reidsville, North Carolina

Dear Brother Saunders:

Sunday, August 13th, will be a memorable day for the Baptists of Reidsville. I join with many others in extending my hearty congratulations to your good church upon the completion of 100 years of service for the Master. These have been fruitful years. Your church has occu-

pled a strategic place and has ever stood for truth and righteousness. Under consecrated leadership and the blessings of God, you have grown in influence, and today the First Baptist Church of Reidsville is recognized as one of the leading churches of the state.

You stand today on the threshold of a new century of service. The opportunities and responsibilities of the years ahead challenge the church to renewed dedication to God. I am sure the church will rise up and meet this challenge in a glorious way. "Awake, awake; put on your strength, O Zion; put on thy beautiful garments, O Jerusalem."

Faternally yours,

J. CLYDE TURNER

Former President Baptist State Convention
of North Carolina

CHRONOLOGICAL HISTORY OF THE FIRST BAPTIST CHURCH

PRIOR TO 1844—

Known as Settles' Stand, where services were held by itinerant preachers when weather permitted.

AUGUST 15, 1844—

Baptist Church of Christ at Hogan's Creek organized. Membership in the Beulah Association.

APRIL, 1871—

Moved to Reidsville.

MAY, 1871—

Name changed to Reidsville Baptist Church.

NOVEMBER 26, 1882—

Church moved to present location. Dedication sermon preached by Brother Goodwin, of Danville, Virginia.

1894—Joined with other Churches in forming the Piedmont Association.

1909—Name changed to First Baptist Church.

MISSIONARIES GONE OUT FROM THIS CHURCH

F. M. Royall, A. S. Gillespie, Rev. T. L. Sasser, Mrs. Mary Wiley Dozier, Miss Louise Paschal.

OPEN DOORS AND CLOSED WINDOWS

PREACHERS BAPTIZED OR ORDAINED IN THIS CHURCH

B. H. Phillips	Captain Gerald K. Ford
J. M. Williams	Len G. Broughton
J. H. Lamberth	B. Vaughn Ferguson

LIST OF PASTORS

1844—John Robertson	1900—J. Q. Adams
1850—Elias Dodson	1901—C. L. Greaves
1856—Stinceon Ivey	1904—W. R. Bradshaw
1859—John Robertson	1907—William Hedley
1861—Robert Gourley	1911—C. J. D. Parker
1864—F. H. Jones	1913—F. T. Collins
1869—P. H. Fontaine	1914—E. N. Johnson
1883—B. H. Phillips	1920—W. E. Goode
1885—W. L. Wright	1928—T. L. Sasser
1891—J. A. Howard	1943—H. L. Weeks, <i>supply</i>
1894—M. A. Adams	1944—John M. McGinnis
1896—J. A. Mundy	

This summary was followed by a brief sketch of the work of the church, written and read by Richard R. Saunders, Sr., which will be found in the complete history in Section Four of this book.

INTRODUCTION

DR. MCGINNIS: I have heard much of the preaching of Brother Goode from some of my friends here, and am glad that we have him with us to speak to us this afternoon.

It gives me great pleasure to present to you Brother Goode.—Brother Goode, our time is yours.

* * * *

THE KINGDOM WITHIN

"The kingdom of God is within you."—LUKE 17:21.

By REV. W. E. GOODE, Scotland Neck, N. C.

Two revelations are here. One is of the divine estimate of human capacity and worth. A man is held to be capable of containing the kingdom of God and is deemed worthy of being entrusted with it. Neither the Father nor the Son ever placed a

low estimate on man. God made man in His own image and breathed into him His own immortal spirit. In the Eighth Psalm David says that man "was made a little lower than God." The King James Version has "a little lower than the angels," because old translators felt it presumptuous to give man too high a place. But in the Hebrew the word is ELOHIM, the great Old Testament word for God.

Jesus said that a man is of much more value than a sheep. "What profit," he asked, "if a man gain the whole world and lose his own soul"—his real self? "I will give you the keys of the kingdom of heaven," He said to his disciples, "and whatever you loose on earth shall be loosed in heaven, and whatever you bind on earth shall be bound in heaven." More than that He said to them: "It is your Father's good pleasure to give you the kingdom." Like the Father Jesus holds man in highest esteem. He has great faith in His disciples. He entrusted His kingdom to them. An old story has it that when He had finished His work on earth and had gone back to heaven, Gabriel asked Him what provision He had made to have His work carried on. Jesus said that He had called a few men about him and trained them and left the work in their hands. "But if these fail," Gabriel said, "what other provision have You made?" Jesus said: "I have made no other provision; they will not fail."

The world's tragedy is that men will not hold themselves up to the divine estimate. So often so many degrade themselves and pervert their God-given capacities to low uses. Men ought to think too highly of themselves to become lackeys of low-flung life or satellites of Satan or underlings of evil or wards of wickedness or puppets of pelf or flunkies of fads and fashions. The divine estimate of and purpose in man place him high above all such things.

A man is justified in thinking well of his body. "Know ye not that your body is the temple of the Holy Ghost?" asks Paul. Whatever care is necessary to make it a fit dwelling place for the Holy Spirit of God a man ought to give to his body. A man ought also to have due regard for his mind. "To think God's thoughts after him" is its supreme function. A man ought to train his mind, purge it, discipline it, expand it to racial, worldwide, cosmic bounds, and so make it a fit channel for such thoughts. And that essential part of his being, the immortal spirit, the soul—

how a man ought to care for that! That is what gives him more value than a sheep. That is what defies the world, the universe, to measure a man's worth in material terms. That is what makes the real man. That *is* the real man. In derision the skeptic asked the Christian, "Do you really believe you have a soul?" In serene confidence the Christian answered the skeptic, "*I am* a soul!"

"Though I could reach from pole to pole,
And could grasp the world in my span,
I must be measured by my soul."

That brings to us the other revelation here, which is that a man's worth is within. If you have any kinship to God it is because of what is within you. If I am to have any part in the infinite and eternal future it is because of what I am within. It is what we are within that makes us of any real worth here on the earth. The fullness of this revelation is far beyond me to make. I can only suggest.

"How can you live in Goshen?"
Said a friend most dear—
"That wretched country town
Where folks talk little things all year
And plant their cabbage in the moon?"
I said, "I do not live in Goshen;
I eat here, sleep here, work here—
I live in Greece where Plato taught
And Phidias carved and Epictetus wrote;
In Rome where Michaelangelo wrought,
Where Cicero penned immortal lines
And Dantè sang undying songs.
Think not my life is small
Because you see a puny place.
I have my books, I have my dreams.
A thousand souls have left to me
Enchantments that transcend
Both time and place.
And so I live in Paradise—
Not here!"

As regards your home surroundings the kingdom is within.

Under the heading, "How Do You Know You Are Educated?" one has asked some searching question: "Can you be happy alone?"

Can you look out on the world and see anything but dollars and cents? Can you look down into a mud puddle and see anything but mud? Can you look up into the sky and see beyond the stars?" In the realm of education the kingdom is within you.

"If you think you are beaten, you are;
If you think you dare not, you don't;
If you'd like to win but think you can't,
It's almost a cinch that you won't.
Life's battles don't always go
To the stronger and faster man;
But sooner or later the man who wins
Is the man who thinks he can."

Even in the realm of achievement the kingdom is really within.

"Daddy," she said to me, "who owns the sky?"
And I softly whispered, "You and I."
"Who owns the stars so bright and clear?"
I smiled and answered, "We do, my dear."
"Who owns the sun, the moon, the breeze?"
"Baby," I said, "we own all these."
"Who owns the fields with the pretty flowers?"
"Well, just for the moment they are ours."
"Who owns the birds that are singing near?"
"They are every one yours and mine, my dear."
"Then daddy, we are rich," said my babe to me,
"For we own every thing that we can see."
"Yes," I answered, "that is true;
We all are rich, both great and small,
In the vast possessions God gives all."

In the realm of possessions the kingdom is within.

One where a prophet in the palm shade basked,
A traveler paused at noon to rest, and asked,
"What sort of people may they be?" he said,
"In this proud city on the plains o'erspread?"
"Well, friend, what sort of people whence you came?"
"What sort?" the packman scowled—"Why, knaves and fools."
The wise man said, "You'll find people here the same."

Another stranger in the dusk drew near,
And pausing said, "What sort of people here

In your fair city where yon towers arise?"

"Well, friend, what sort of people whence you came?"

"What sort?" the pilgrim smiled; "Why good and wise."

The prophet said, "You'll find people here the same."

In the realm of human relationship the kingdom is within.

The world stands out on every side
No wider than your heart is wide.
Above the world is stretched the sky
No higher than your soul is high.
Your heart can push the sea and land
Farther apart on every hand.
Your soul can split the sky in two
And let the face of God shine through.
But east and west will pinch your heart
If you can't keep them pushed apart.
And if your soul be flat—the sky
Will cave in on you by and by.

As regards this material universe the kingdom is within you.

We might go on to find the truth the same in other realms, if time permitted. One realm more I mention, and give to it all possible emphasis in conclusion. I trust you will surely get the suggestion here.

I sent my soul into the invisible
Some letter of the after life to spell.
By and by my soul returned to me and answered,
"I myself am heaven or hell."

The heathen poet spoke profounder truth than he knew. In the realm of the spirit, reaching out into the beyond for ever, it is true that the kingdom is within.

Evening Service

SUNDAY, AUGUST 13TH

8:00 O'clock

ORGAN PRELUDE

HYMN OF PRAISE 344, "We're Marching to Zion"

PASTORAL PRAYER.....Rev. W. E. Goode

GREETINGS.....Misses Jeanne Throckmorton, Connie Scoggins,
Nancy Saunders

SPECIAL MUSIC.....Young People's Quartette

ADDRESS—"Our Ordinances".....Rev. T. L. Sasser
Superintendent Missions Piedmont Ass'n
(Pastor, 1928-1943)

HYMN OF HEAVEN 135, "On Jordan's Stormy Banks"

ADDRESS—"Baptists' Beliefs".....Dr. H. L. Weeks
Chapel Hill, N. C. (Sup. Pas. 1943-44)

HYMN OF INVITATION 31, "Onward, Christian Soldiers"

BENEDICTION

POSTLUDE

NEW ORLEANS 17, LA.
July 31, 1944

To the First Baptist Church, Reidsville, N. C.

Dear Friends in Christ:

As I have said in a letter to Chairman Richard R. Saunders, there has been accorded me a genuine pleasure and a rare privilege in sending greetings to you in your Centennial Celebration.

Among other things given me just before leaving Reidsville was a "Night Blooming Cereus." Wife and I gave it great care, and several times we have invited friends in to see its wonderful flower when it was about to bloom for just the one night. Its beauty, and its message of beauty for hope in the night seasons, have always led back to Reidsville in my own sorrows.

Somehow my thoughts of the meetings in your city and with the First Church have stood out in an unusual way. How I have loved

Bro. T. L. Sasser, who was then your pastor! Many incidents of the meetings abide with me. You have a blessed place in my memory.

May your Centennial Celebration give you great joy and satisfaction, and may the years ahead be greater and richer! Many who have had part in making the present have gone on to be with our Saviour, and we who abide want to be as faithful as were they. Their memory will be honored if we profit by their mistakes, and their work will be all the more successful if we are faithful to the good which they have done.

Again with every good wish, and praying with you for growth in grace and for the lost to be saved, I am

Yours in Christian faith,

W. W. HAMILTON

Former President Southern Baptist Convention

RIDGECREST, N. C.

August 14, 1944

First Baptist Church, c/o Mr. R. R. Saunders, Reidsville, N. C.

Dear Brethren:

As you celebrate your Centennial let me join myriads of your fellow-workers and friends from many lands in a chorus of congratulations upon a glorious past and prayer for a still more glorious future.

A hundred years it has been since a few of your fathers, then but a little band of believers in Christ, united in the faith, fellowship, and furtherance of the gospel.

A hundred years they and you have stood and served as "the church of the living God, the pillar and ground of the truth" in your city and community and country.

A hundred years you have spent yearning and learning, aiming and attaining the goals of a true church in enlightenment, evangelism, enlistment, and equipment for Christian efficiency.

A hundred years you have experienced undulations of peak and plain, alterations of day and night, and variations of tempo and temperature; yet your altar fire has kept always aglow and your lamp has never lacked oil and your trumpet has given faith no uncertain sound in its call to advance and attack.

A hundred years you have girded in the first light of every new day; gone forth ready alike for the field of service and the arena of conflict; and gathered the fruits of labor and the leaves of victory.

In the gray dawn of your second century we lift our eyes heavenward; "Now the God of peace, that brought again from the dead our

Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, made you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ; to whom be glory for ever and ever. Amen."

Sincerely,

HIGHT C. MOORE

To the First Baptist Church of Reidsville, N. C.

Dearly Beloved:

On this your centennial celebration I wish to add my word of greeting to you. What a glorious occasion! One hundred years of faithful service and witnessing for Jesus Christ. Only can the records of heaven properly estimate its meaning. A multitude have found the Savior through the ministries of your church, in these years. You have kept the light burning and God has blessed you.

You started as a small group, as Baptists have begun everywhere. By maintaining faithfulness toward the Gospel in the pulpit and in the pew you have grown to be a strong church, and blessed a vast multitude of people. Your good name and passionate service has encircled the globe. It has pleased God to call and set apart, as He did this humble preacher, a number who were to bear His name and preach the unsearchable riches of His Gospel, and thus multiply the church's ministry.

Memory travels with quickened pace back to the days that stir the soul. Days that hold the sweetest memories of Christian experience. It was in the First Baptist Church of Reidsville that the writer made a decision for Christ and followed Him in baptism. It was there that he was later licensed to preach. We remember the Sunday School days when we were taught by godly men and women, most of whom are gone to be with the Lord.

My prayer, as I stood in the water that Sunday night, long ago, and pastor Charles Greaves laid his hand on me, was: "Lord, may I rise to walk in newness of life."

On such an occasion one is impressed to look backward and to look forward. The backward look brings before us a glorious history of achievement. It also brings a vision of a noble company who have joined the invisible multitude on high. "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." Heb. 12:1.

The past points to a great future. "Hitherto hath the Lord helped

us." The deeds and faithfulness of those who have gone before us is an inspiration to those who follow after.

I greet you in the name of the worthy past, a challenging present, a hopeful and glorious future.

"Be thou faithful unto death, and I will give thee a crown of life."
Rev. 2:10.

May the great Head of the Church, our risen Lord, and reigning Lord, bless you abundantly.

In the bonds of His love,

B. V. FERGUSON

INTRODUCTION

DR. MCGINNIS: When I come to the presentation of Brother Sasser to this congregation I do feel out of place indeed. Brother Sasser has labored longer here than any other pastor of this church.

Because his work here was so recent and of such great length of service it gives us special pleasure to hear at this time—your friend and my friend, Rev. T. L. Sasser.

* * * *

CHURCH ORDINANCES

By REV. T. L. SASSER (Pastor 1920-1943)

Jesus' disciples unto this day hold most significant all that He began to do and to teach. He likened those who hear and do His sayings to a wise man who built his house upon a rock. To John Jesus came to be baptized, saying it becometh us to fulfill all righteousness. "And Jesus, when He was baptized, went up straightway out of the water; and, lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him: And, lo, a voice from heaven, saying, This is My beloved Son, in whom I am well pleased." This was the formal beginning of the ministry of Jesus.

After the resurrection of Jesus the eleven disciples went away into Galilee into a mountain where Jesus had appointed them. And Jesus came and spoke unto them saying: "All power is given unto Me in heaven and in earth." "Go ye therefore, and teach all nations, baptizing them in the name of the Father and the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and lo, I am with you alway even unto the end of the world."

Thus baptism has two places of emphasis, one at the beginning and one at the end of Jesus' ministry.

The ordinance takes on added significance when we note the recording of the presence of all three persons of the Trinity at Jesus' baptism. The Father was present and said audibly: "This is My beloved Son, in whom I am well pleased." The Holy Ghost was present, descending like a dove and lighting upon Jesus. In this which we know as the Great Commission of Jesus He sends forth His disciples to baptize in the name of the Father, and of the Son, and of the Holy Ghost. So always in the ordinance of baptism there is the mystical presence of all three persons of the Trinity. It is the initial act of the believer and to be observed by all who commit themselves to the Lord of our salvation.

We consider now the recurrent rite, the ordinance of the Lord's Supper. "The Lord Jesus in the night in which He was betrayed took bread; and when He had given thanks, He brake it and said, 'Take, eat; this is My body, which is for you; this do in remembrance of Me.' In like manner also the cup, after supper, saying, 'This cup is the new covenant in My blood: this do, as often as ye drink it, in remembrance of Me. For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till He come.' " The remembrance of Jesus in the observance of this ordinance brings with it a train of spiritually beneficent emotions. We re-live former experiences of holy joy. The Lord's presence becomes real to us.

"Amidst us our Beloved stands,
And bids us view his pierced hands;
Points to the wounded feet and side,
Blest emblems of the crucified.
If now with eyes defiled and dim,
We see the signs but see not Him,
O may His love the scales displace,
And bid us see Him face to face!"

The point of the two church ordinances is the lordship of Jesus: His creative and sustaining power. Both are but ceremonies. Their values are in their symbolism. By baptism one symbolically enters the Kingdom of God. By the Lord's Supper one is symbolically sustained in his Kingdom relationship.

Jesus' baptism prefigured His burial and His resurrection. He was delivered for our offences and raised for our justification. A

believer's baptism sets forth in symbolic act the burial of his old life of sin, and his resurrection, by the power of Jesus, to a new life of righteousness. It prefigures our approaching burial and our ultimate resurrection to be forever with the Lord. The Lord's Supper is Jesus' last will and testament in symbol. It proclaims His unspeakable suffering to death for love's sake. His flawless life was given to the uttermost to provide salvation for us all. We currently observe this ordinance in remembrance of Him.

Almost no outlay of funds is required to observe the ordinances, no elaborate equipment, no intricate device. For baptism the free waters that flow in refreshing streams. For the Lord's Supper a bit of unleavened bread and a small portion from the cup. The means are accessible to all people.

When certain believers in Jesus assembled at Settle's Stand on Hogan's Creek a hundred years ago and entered into solemn covenant to become a body of Christ, having in obedience followed their Lord in baptism, and partaking of bread and wine in remembrance of Jesus to show forth His death till He come, they invited other believers to unite with them by baptism, and then to partake with them of the elements of the Lord's Supper.

This divinely authorized invitation, sounded out from Hogan's Creek Baptist Church first in 1844, has continued in fervent spirit and clarion tone a hundred years. In response to this Gospel proclamation disciples of Jesus have entered this fellowship in increasing numbers and spiritual power.

* * * *

INTRODUCTION

DR. MCGINNIS: I can see that Dr. Howard L. Weeks, who was your pastor just before I came, is a man greatly loved by all. He is with us tonight, and it is my happy privilege to present him to you at this time.

BAPTIST BELIEFS

By HOWARD L. WEEKS, Chapel Hill, N. C.

Some years ago, that prince of Baptist preachers, Dr. E. Y. Mullins, then president of our great Seminary at Louisville, Ky., wrote a book entitled: "Christianity in Its Doctrinal Expression." The book was probably not widely read by our laity. I am not



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—John Addington Symonds.

In Memoriam

J. H. BURTON

BY HIS FAMILY

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INTRODUCTION

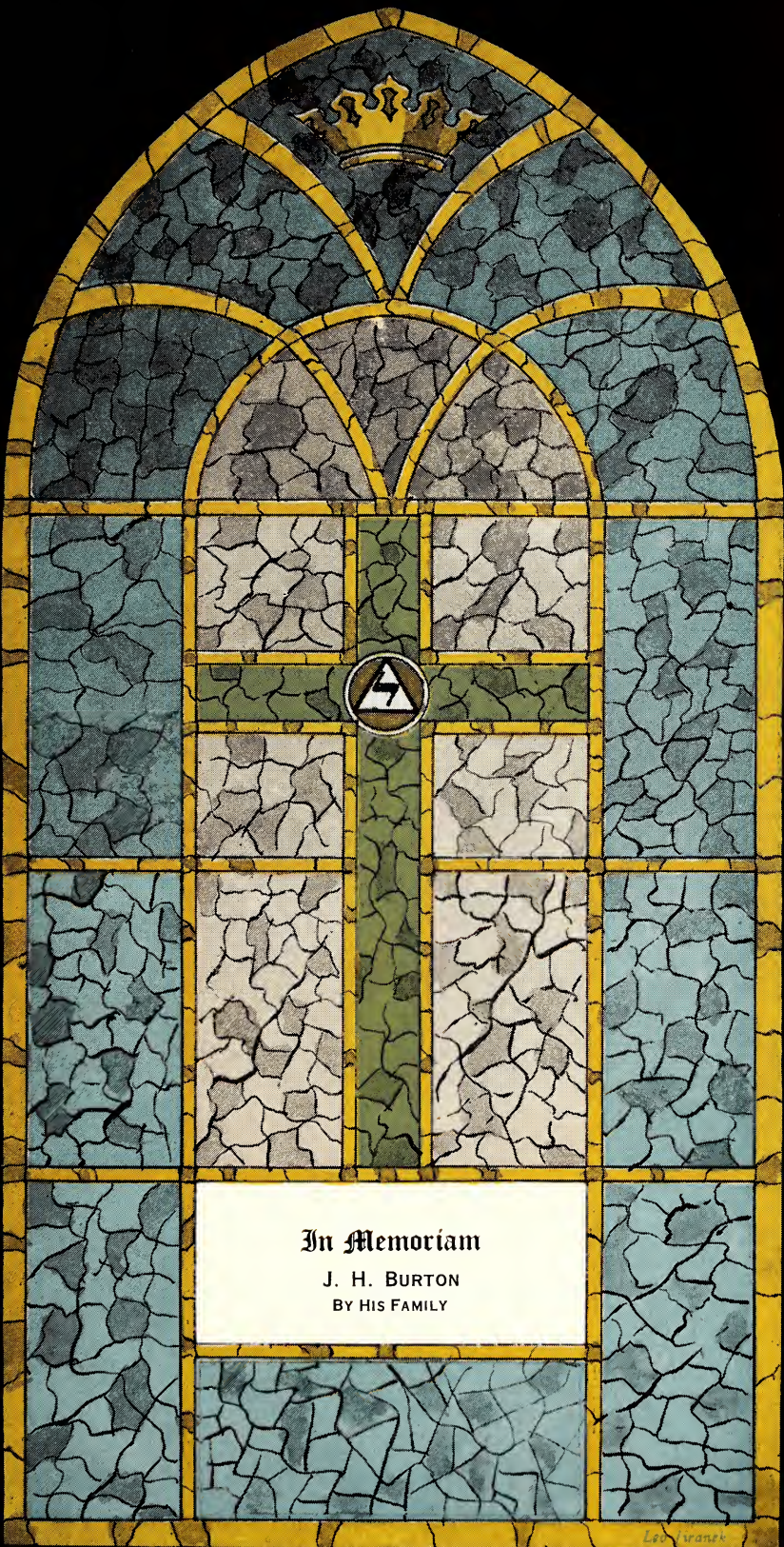
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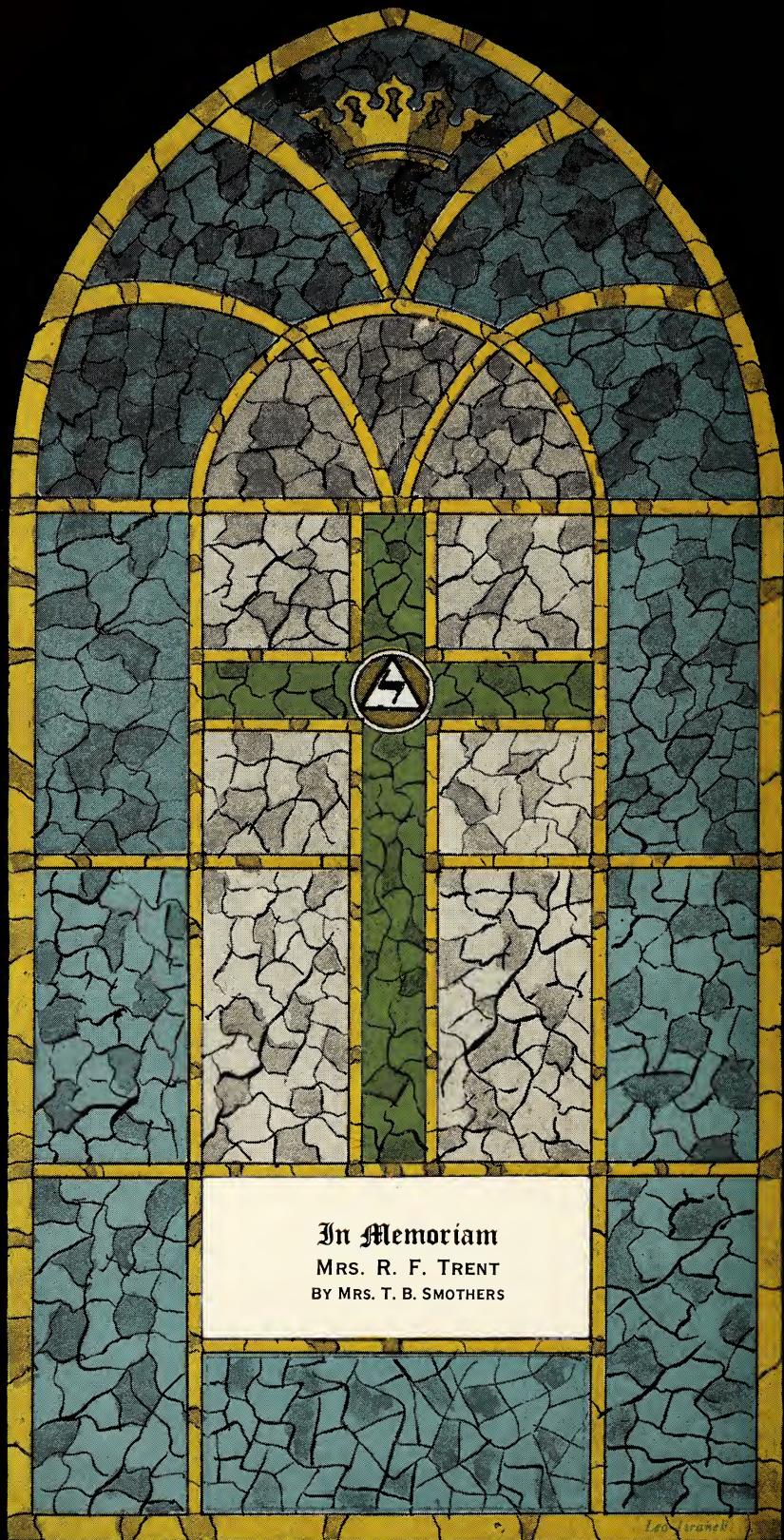
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In Memoriam

J. H. BURTON
BY HIS FAMILY



In Memoriam

MRS. R. F. TRENT

BY MRS. T. B. SMOTHERS

as to how widely it was read by our ministry. Its contents deserve a careful and earnest study by all our people.

In the introduction of this book, Dr. Mullins calls attention to the fact that all vital religion rests on a foundation of facts, historically verifiable and logically demonstrated.

Now the expression of these facts and logical truths of religion constitute that religion's theology.

"There can be no such thing as vital religion divorced from theological expression, or to state this truth in a clearer way: there can be no genuine religion without its realistic dogma."

It would be interesting to note how our Christian Religion has sought to express itself through all the centuries in theologies, in dogmas, that would be understood and accepted. How earnestly those early Christians sought terms in which to express the facts of their religious experience and belief, is one of the inspiring chapters in intellectual achievement. It is in this area, too, alas, that we find the genesis of those conflicts and controversies that have so marred and stained the pages of Christian History.

How sedulously the Christians have guarded these expressions of their faith is the romance of militant piety and consecration on this earth, too often, of course, marked by narrowness, prejudice and bigotry.

1. We Baptists have been among the foremost in this goodly company of those who have contended earnestly for "the faith once for all delivered to the Saints." This great body of Christians, to which we belong, has never yet failed to arise, when occasion demanded, to the glory of the Reason for the faith we hold. As a body of believers, we have been conscious of possessing vital truths for which the world stands in need. We have been thrilled with the conviction that we are commissioned of Heaven to give these truths to the world.

Let us graciously admit that there are other bodies of believers in Christ who stand beside us in expressing Christian truths. Indeed we are happy to think of ourselves as one with that vaster fellowship, of all who accept our Saviour, in standing for the major content of the Christian faith and tradition.

As a denomination of Christians we have not shunned to declare our distinctive doctrines, those verities of our faith, for which, at times, we have stood alone. Let us humbly admit that our stand

Safe in the hallowed quiet of the past.

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here has not always been with that humility of spirit, that sweetness and light that characterizes the followers of our Lord.

Doctrines that once were distinctive, we are discovering, are so no longer. We rejoice to think that no one ever stood earnestly for a worthy truth that others did not come and stand beside him.

To many it would seem invidious for our people to claim as "distinctive" doctrines those plain truths now so widely accepted by other followers of our Lord. Such doctrines as: The absolute autonomy of the local church under the guidance of the Holy Spirit; the absolute separation of the church and state in all matters of spiritual interest; fidelity to the New Testament norm in method and meaning of the ordinances of the church and, as Dr. Mullins has so graphically stated it: "The competency of the individual soul before God." When these doctrines are grouped, and there is placed beside them that other fundamental of our faith: "The divine authority of the Holy Scriptures in all matters of belief and practice," we have a theology of vast implication and of limitless significance.

2. Let us at once understand that this is not a facile faith of shallow meaning. We do well to realize that we should set ourselves to its understanding and propagation with that seriousness of mind and earnestness of purpose that should characterize torch-bearers of truth in a world of darkness and error.

We are reminded that wherever the church has been triumphant and effective and has gone with a vivid sense of its mission to deliver a definite truth, it has thrilled with a consciousness of its faith.

3. If we Baptists *aren't* conscious of our mission to give the world these truths revealed to us in the Scriptures, hallowed to us by the devotion and heroism of our fathers, then the vista of the coming years is dark with peril for our churches. Instead of rejoicing on our birthdays of victory and hope, we should be singing our threnodies of departed glory and defeated purpose.

We congratulate this noble old church today for having completed 100 years of worthy service. We are fond of fancying that there has stood here for a century a candle-stick of our Lord, shedding forth its holy light of truth, guiding unto light and life the souls of those who came within the radius of its beaming.

Devoutly are we wishing, that for another hundred years its light may shine on, undimmed by doubt and error, growing

brighter, indeed, as its flame is fed by the very Spirit of God.

Let us highly resolve today, that this sacred torch of truth, handed on to us by our fathers, shall not be received by unworthy sons and daughters. No assurance of victories for the conflicts ahead, no calm confidence for achievements for the tomorrows can be ours apart from the abiding conviction that we are commissioned of God to witness for his truth.

Launching forth on another century of faith and testimony, we go with the inspiring hope that worthier victories than we have known in the past are yonder in the unfolding of the coming decades.

Conscious of our mission to witness and to serve, the lure of nobler triumphs is even now penciling our dark nights of sorrow, warfare and sin with the promise of glorious victories.

Monday, August 14

8:00 O'clock

ORGAN PRELUDE

HYMN 214, "Holy, Holy, Holy"

PASTORAL PRAYER Rev. D. M. Clemmons
The Baptist Temple, Reidsville, N. C.

ANNOUNCEMENTS

GREETINGS Mrs. Floyd Moore

HYMN 237, "Jesus Calls Us"

INTERCESSORY PRAYER Dr. H. L. Weeks

SPECIAL MUSIC

John Watlington, Soloist

INTRODUCTION OF SPEAKER T. L. Gardner

ADDRESS—"The Lure of the Church" Dr. I. G. Greer
Gen. Superintendent Baptist Orphanages

HYMN 34, "My Hope Is Built"

BENEDICTION

POSTLUDE

BIBLICAL RECORDER

Journal of the Baptist State Convention of North Carolina

L. L. CARPENTER, EDITOR

RALEIGH, NORTH CAROLINA

August 4, 1944

To the Members of First Baptist Church
Reidsville, North Carolina

Dear Brethren and Sisters:

I take great delight in sending to you the greetings and cordial good wishes of the *Biblical Recorder* for your Centennial Celebration and Home Coming, August 13-18. I rejoice with you in the progress which you have made during the past hundred years and the encouraging prospects for the present and future. I pray that God may richly bless you in all your plans and programs that the church may continue to grow and be an inspiration and blessing to a multitude of people and in the work of the Kingdom of God.

You have planned a very appropriate and interesting program for the occasion, with several very able speakers. I feel sure that you will have a very interesting and worthwhile week. I regret very much that I cannot be with you, but you may be assured of my interest and good wishes. I want to thank you for your interest in and support of the *Biblical Recorder*. I truly hope that you find the paper very interesting and helpful. Feel free to call on us if we can be of service at any time.

Very cordially yours,

L. L. CARPENTER

CHRISTIAN HERALD

ASSOCIATION

419 FOURTH AVE., NEW YORK 16, N. Y.

OFFICE OF THE EDITOR

July 24th, 1944

To the Pastor and Members of
The First Baptist Church,
Reidsville, N. C.

On behalf of *Christian Herald*, I am happy to extend herewith my greetings to you on the celebration of the 100th birthday of your fine church.

Surely you must be built upon a rock to have withstood the storms of one hundred years, the wars and rumors of wars which have come and gone and all the other vicissitudes which beset the Christian Church.

This is indeed worthy of commemoration and congratulation. With all the world deep in the valley of the shadow, and with men appearing to have deserted Jesus Christ and gone off after Mars, it strengthens the faith of all of us to see a church hold fast with the great and fundamental teachings of our faith.

May the years which are to come be even more fruitful and glorious for you than the years which are now behind you.

With every best wish to you in your great work.

Cordially yours,

FRANK S. MEAD
Editor.

BAPTIST ORPHANAGE OF NORTH CAROLINA

OFFICE OF CHARITY AND CHILDREN

THOMASVILLE, N. C.

August 11, 1944

To Pastor, Officers, and Members

First Baptist Church

Reidsville, North Carolina

Greetings:

Charity and Children is grateful for the privilege of joining the friends of the First Baptist Church of Reidsville in sincerest congratulations for the one hundred years of service rendered by the church.

Your church was organized by a very small group of heroic souls. They were among the Baptists of North Carolina who had heard the cry of a whole world for Jesus Christ and who responded to that cry even though it meant the splitting in twain of the people called Baptists. The few heroic souls have grown into the splendid strong organization of today, while they with their fellows over the state have become the leading denomination in the state in point of numbers.

God grant that the members of the First Baptist Church of Reidsville and their fellows throughout the state may have the same spirit as they enter into a new century that possessed those of one hundred years ago. We believe that the present members are worthy spiritual children of the heroes of one hundred years ago.

Fraternally,

CHARITY AND CHILDREN

JOHN ARCH McMILLAN

Editor

TO THE FIRST BAPTIST CHURCH AT REIDSVILLE, N. C.

One hundred years! A mere dot as God counts time. A long time for some of us.

My first memory of Reidsville was in 1885. That was fifty-nine years ago. I was a lad in high school, but I remember it. The Baptist State Convention held its session in Reidsville that year; the only time the Convention met there.

D. W. Herring and R. T. Bryan were there, two young missionaries ready to go to China. With the inspiration of the Convention in their hearts they sailed away to China where their influence is to last beyond the Judgment Day.

When the Convention met there were two men who missed the opening session. Rev. John Mitchell, D.D., a bachelor, a saintly man of God, came to Greensboro with a little girl in his care. At Greensboro he turned south and went to Thomasville. There he placed the little girl in the care of that saintly layman, big of body and still bigger in heart, John H. Mills, who placed the little girl's name on the Orphanage register as Number One of the thousands who have gone through the Baptist Orphanage of North Carolina. The two saints John went to Reidsville on the next train.

Of course, I wished to visit Reidsville. I did just that and at intervals I have returned. Every visit has been an inspiration and a joy. For more than fifty years I knew every pastor and loved every one of them. What a noble number of men.

Beginning with the two Neal boys with whom I was in college, I have known many men and women of the church. The very salt of the earth they were and are. Hail to the new century of service. A new day is just ahead, a bigger, better, brighter day of opportunity.

Sincerely,

B. W. SPILLMAN

STATE OF LOUISIANA
OFFICE OF THE GOVERNOR

BATON ROUGE

JIMMIE H. DAVIS
GOVERNOR

August 8, 1944

Mr. Richard R. Saunders, Sr., Reidsville, N. C.

Dear Mr. Saunders:

As Chief Executive of the State of Louisiana, may I take this opportunity of extending best wishes from the Louisiana Baptists on the occa-

sion of the Centennial and Homecoming of the First Baptist Church of Reidsville.

I know you are looking forward to hearing Gov. Broughton speak and I am sorry I cannot be there to hear him. I am sure his message will be of inspiration and hope for all who have the pleasure of attending the celebration.

With kindest regards and best wishes, I am

Sincerely,

JIMMIE DAVIS

Governor of Louisiana

* * * *

INTRODUCTION

T. L. GARDNER: It is very fitting on the occasion of our Centennial that we have as our guests and speakers, men and women who are closely identified with the work of our denomination. I question if, in all the realm of Carolina, there is a man who can better fill that qualification so constructively, as the man who has so graciously consented to speak to us tonight. He is past President of the State Baptist Convention, President of the Allied Church League and General Superintendent of the Baptist Orphanages of this State. I am happy to present my friend, Servant of God, of the Church and of the People—Dr. I. G. Greer.

THE LURE OF THE CHURCH

By DR. I. G. GREER, Gen. Superintendent Baptist Orphanages

*"Lord, I have loved the habitation of thy house
and the place where thine honor dwelleth."*—PSALMS 26:8.

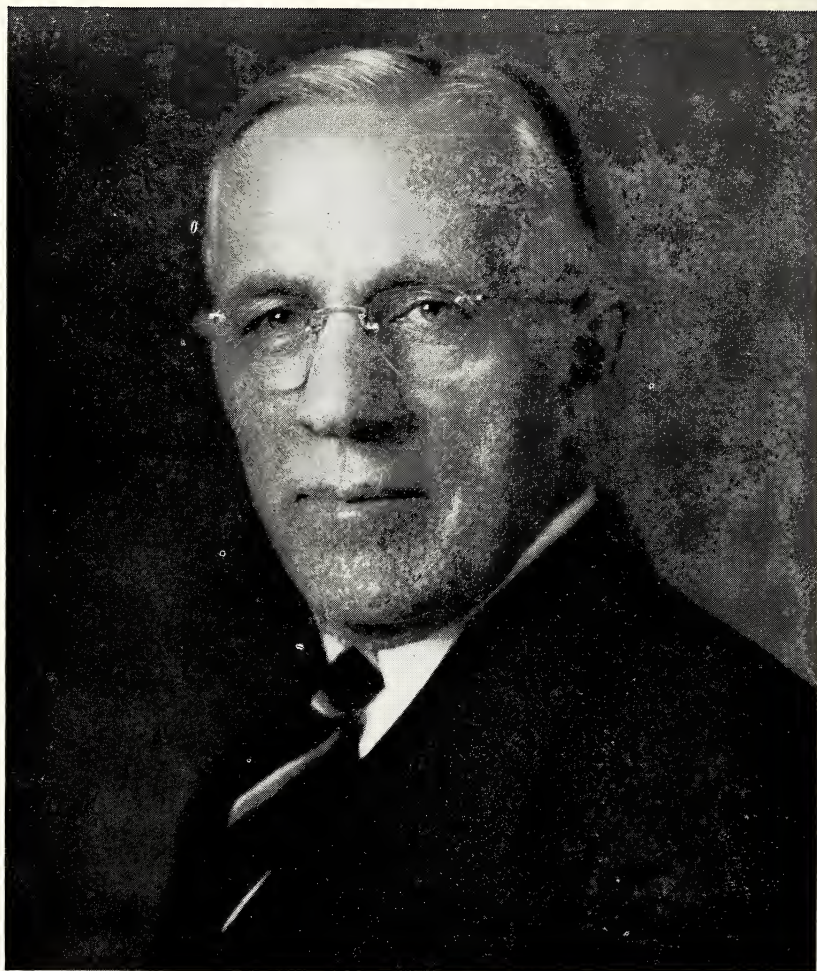
You do me great honor in giving me the privilege of celebrating with you the one hundredth anniversary of this historic church.

There are two great forces in the world constantly in action, the driving, the compelling force and the luring influence. The driving force compels us to do our duty. The luring influence leads into the realm of privilege. It is my duty to pay my taxes, but I never got any pleasure out of it; but there is great satisfaction in rendering service to humanity in the name of Christ.

The church is a luring institution, not a compelling force.

What kind of a church would lure people? May we consider a few practical suggestions:

First, A church that is to lure people must have a building that is physically comfortable, attractive and convenient. A church building should be the most beautiful structure in any town or community. When the Lord was giving David and Solomon instructions as to the building of the temple He wanted it to be the



DR. I. G. GREER

GENERAL SUPERINTENDENT BAPTIST ORPHANAGES OF NORTH CAROLINA
PAST PRESIDENT BAPTIST STATE CONVENTION OF NORTH CAROLINA
PRESIDENT OF ALLIED CHURCH LEAGUE OF NORTH CAROLINA

most attractive and comfortable building in the city of Jerusalem, and it was. Everything about a church building should remind us of the life, character and teaching of Jesus. If you go to Mount Vernon everything about the estate will remind you of the Father of our Country. At Monticello you are reminded of Jefferson, the author of the Declaration of Independence. At Arlington you are in the atmosphere of the great Southern general, Robert E. Lee. Standing in front of the Lincoln Memorial every inscription and every suggestion of architecture reminds one of the Great Emancipator. When we enter a church building we should feel that we are in the very presence of Christ, standing upon holy ground.

Second, If the church is to lure people, it should be progressive. The church should be the most progressive of all our organizations. God's purpose never changes; His methods do. If Christ were here today He would draw His illustrations from those things around Him, which suggest progress, the automobile, the radio, the airplane. We owe it to young people, to Christ and to all concerned to see that the church carries the banner and leads every other institution in the march to a better day.

Third, The church that is to lure people must see to it that people are given the truth and not prejudice. The Great Teacher said: "Ye shall know the truth and the truth shall make you free." Too many times even Christians act upon prejudice instead of truth. It is tragic to send young people out from our homes, from our communities, from our schools and churches saturated with prejudice instead of truth. Instead of building up race, religious, economic and national prejudice, the church, above every other institution, should break down these barriers and teach people how to live together in the spirit of the brotherhood of man. This was one of the great themes of Christ's teaching.

Fourth, A church that is to lure people from all walks of life must be composed of members whose lives are in harmony with the things they teach; not what we teach on Sunday, but what we live on Monday would give the church power and influence. The most dynamic force in all the world is a Christian whose teaching and living are in harmony with the will of Christ.

Fifth, The church that is to lure people must be capable of satisfying the spiritual hunger of people. This, to my mind, is the chief function of the church. People are spiritually hungry. So

long as the church satisfies the spiritual hunger of the people, there is no power on earth to destroy it. When it ceases to satisfy the spiritual hunger, perhaps it has no right to exist longer. The church must always rest upon the spiritual hunger of the people. I know no greater challenge during these disturbing days than for the church to see to it that when people assemble on Sunday morning they do not go away spiritually hungry. This building is not the church. The church is in you. You come here for spiritual food as we go to the table for physical food. Then we go out yonder to serve. Around the globe there are young men, many of whom will be coming back some day. When they do come, the first influence that should meet them should be the church assuring them of this fact that while they have been winning military victories on foreign fields, the church has been winning moral and spiritual victories here at home. Grateful for the achievements of the past, may you here and now dedicate yourselves to the task of projecting another hundred years of Christian victory through this great church. And when the next century, like the one that is just past, has achieved its purpose, the generation yet unborn will be able to sing as never before:

“Like a mighty army moves the church of God;
Brothers we are treading where the saints have trod;
We are not divided; all one body we,
One in hope and doctrine, one in charity.”

Tuesday, August 15

8:00 O'clock

ORGAN PRELUDE

HYMN 100, "Am I a Soldier of the Cross?"

PASTORAL PRAYER Rev. D. W. Overby
Penn Memorial Church, Reidsville, N. C.

ANNOUNCEMENTS

GREETINGS..... Mrs. E. E. Harris

HYMN 440, "Jesus Paid It All"

INTERCESSORY PRAYER..... Written by Dr. M. E. Dodd

SPECIAL MUSIC..... Men's Quartette

INTRODUCTION OF SPEAKER R. R. Saunders, Sr.

ADDRESS—"The Christian and His Country"
Hon. J. Melville Broughton
Governor of North Carolina

HYMN 168, "Lead On, O King Eternal"

BENEDICTION

POSTLUDE

OPEN DOORS AND CLOSED WINDOWS
UNITED STATES DISTRICT COURT
EASTERN DISTRICT OF NORTH CAROLINA

ISAAC M. MEEKINS, JUDGE

ELIZABETH CITY, NORTH CAROLINA

August 10, 1944

Colonel Frank P. Hobgood,
Attorney-at-Law,
Reidsville, N. C.

Dear Colonel Hobgood:

I not only appreciate the compliment but the honor involved in your invitation to attend the Centennial Celebration of The First Baptist Church of Reidsville, August 13, 1944. If travel conditions were normal I would make it a point to be present, inasmuch as the Federal Courts of this District are now out of Term.

Please extend my hearty greetings to the Church. A century of constant and unfaltering devotion to the spread of the Kingdom in the name of Him who made the lame walk and the blind see; and who observed the widow's mite and led the prodigal home, is an achievement more far reaching than I can comprehend. It has been a glorious work and carries many happy memories of the past; it will continue to be a glorious work sustained by the quiet confidence of the future. All hail the power of Jesus' name.

Sincerely,

I. M. MEEKINS

UNITED STATES COURT CHAMBERS

SHELBY, N. C.

E. Y. WEBB, DISTRICT JUDGE
WESTERN DISTRICT

August 9, 1944

Col. F. P. Hobgood,
c/o Mr. R. R. Saunders,
Reidsville, N. C.

Dear Colonel Hobgood:

I send my heartiest greetings to the First Baptist Church, of Reidsville, upon its 100th Anniversary.

I know how to rejoice with your members. Two years ago the First Baptist Church, of Shelby, of which I have been a member for

59 years, celebrated its 100th anniversary. My grandfather founded this church and was its first pastor. It has grown from a handful of members to its present membership of 2300. I am sure that every member of this great church, if they knew of this greeting that I am sending your church, would join me in the heartiest congratulations and best wishes and earnest prayer for the continued growth and influence of your great church.

So, I will take the liberty of extending to the First Baptist Church of Reidsville heartiest congratulations and best wishes from the First Baptist Church of Shelby.

Sincerely,

E. Y. WEBB

UNITED STATES DISTRICT COURT

MIDDLE DISTRICT OF NORTH CAROLINA

WILKESBORO, N. C.

CHAMBERS OF
JOHNSON J. HAYES
DISTRICT JUDGE

August 12, 1944

First Baptist Church
Reidsville, N. C.

To the Pastor and Members:

Permit me to extend to the Pastor and membership my sincere congratulations on the completion of one hundred years of service in the vineyard of the Lord at Reidsville, N. C. Reidsville has within its corporate limits thousands of people and many places which mean much to its prosperity but this church in its great work in pointing the better way of life to mankind over a period of one hundred years stands out as the town's greatest asset.

Wishing you continued worth-while achievement in your undying work, I am

Yours very truly,

JOHNSON J. HAYES.

TO THE FIRST BAPTIST CHURCH AT REIDSVILLE, N. C.

Congratulations upon a century of life and progress, and high hopes for the long future assured to the faithful. I wish I could be with you as you review the noble past and take courage for the tasks ahead.

The generations pass, but the Church lives on. Ages lie ahead, ages in which all the Divine promises will be fulfilled.

Let us consider that in three centuries the early churches swept

away a great and well entrenched religion and took captive the mighty empire which had made conquest of the known world; that in the sixteen centuries since, we have seen nothing to compare with the triumph of Faith. Let us search to find out, if we may, what is it that has been lost, that we compare so feebly with those from whom we received our Faith. Never in all the past has humanity so sorely needed the heaven, the salt and the light that once conquered the world.

Ever yours,

JOSIAH W. BAILEY.

AN INTERCESSORY PRAYER

“O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home!”

Unto Thee, we humble our hearts and lift up our prayers. It is recorded in Thy Holy Word that if we acknowledge Thee in all our ways Thou wilt direct our paths. We do most gratefully acknowledge our dependence upon Thee and Thy grace and goodness unto us.

We thank Thee, for our beloved country, for the faith and fidelity of the founding fathers; for their sound principles and high ideals; and for our homes, schools, churches and all other institutions which have Thy glory, our good, and human service for their purpose.

We thank Thee for the great State of North Carolina, and for the lavish gifts of nature with which Thou hast endowed her, and for all who have labored to translate these resources into wealth and worthwhile enterprises.

And now, as we cast our eyes toward the future, help us to see clearly, to think soundly, and to act wisely. We pray especially for Thy faithful servant, The Honorable J. Melville Broughton, as he labors to carry out the high task of administering the affairs of state, as its Chief Executive. Grant, we beseech Thee, that he may be strengthened with might in the inner man; that he may be given wisdom for every decision; guidance in every problem, and strength for every task, that he may do justly, love mercy and walk humbly with our God.

We pray that he may enjoy the sympathetic cooperation of all

our citizens in the furtherance of every creative and constructive enterprise which may advance our people in knowledge, character and service.

We pray for the Judicial and Legislative Departments of governments, that they, with the Executive, may become "laborers together with God."

In this hour of national emergency, we would pray for all who are in the armed services of our nation. Be with them wherever they are, whether on land or sea, whether in the air or under the waters, whether in camps, in enemy prisons, or in hospitals. Give them faith, strength and courage in every emergency, whether physical, mental or moral. Hasten the end of this horrible holocaust, which requires so much time, taxes and talents in the service of the bloody god of war, and bring in that day when we shall be able to devote ourselves to the service of the Prince of Peace. And this is our prayer in the Name of our Lord and Savior, Jesus Christ.—*Amen.*

Written especially for the occasion by Rev. M. E. Dodd, D.D., LL.D.

* * * * *

INTRODUCTION

R. R. SAUNDERS: On March 1st, 1892, Dr. Len G. Broughton began his long, able, and distinguished career in this pulpit. We are honored tonight to have with us his equally able and distinguished kinsman. I present His Excellency, the Governor of the State of North Carolina, the Honorable J. Melville Broughton.

THE CHRISTIAN AND HIS COUNTRY

By HONORABLE J. M. BROUGHTON, Governor of North Carolina

This church was organized in the early days of our national existence. Its long record during those vividly eventful decades has been one of spiritual power; but its moral and temporal influence is likewise worthy of note in this Centennial Celebration. A church is inseparably a vital part of community and national life.

Historically and traditionally this is a Christian nation. On Roanoke Island, North Carolina, the first settlement, and at other later settlements, the first act of the landing colonists was to offer prayers for their safety and their future. Altars preceded even fortifications.

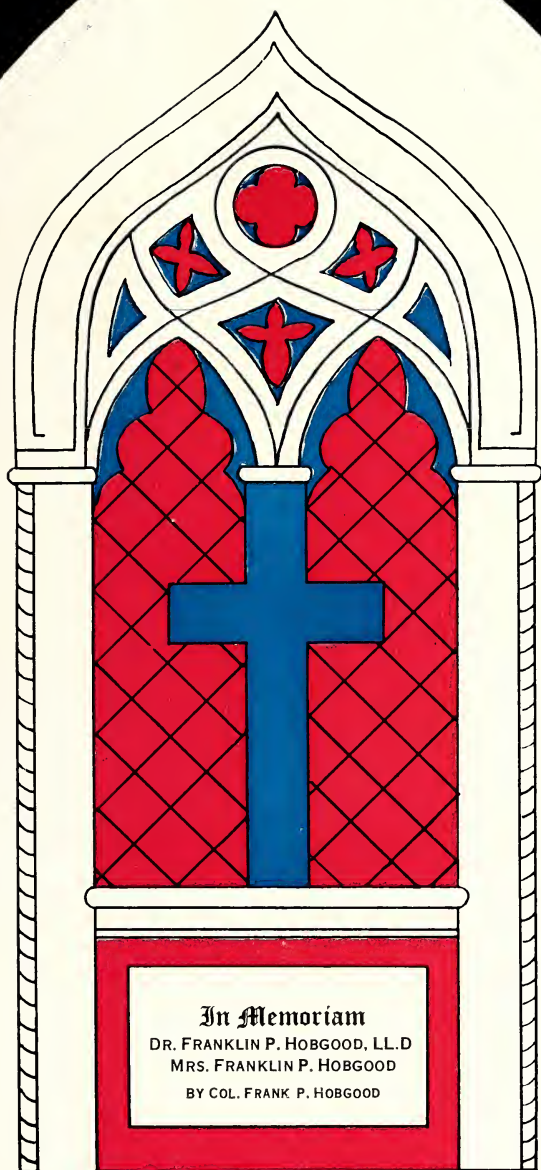


HON. J. MELVILLE BROUGHTON

GOVERNOR OF THE STATE OF NORTH CAROLINA

From George Washington to Franklin Roosevelt every President of the United States has taken the oath of office with his hand upon the Bible, not only to give sanctity to the oath but in recognition of the Christian character of our nation. Governors, judges, and other public officials have from the beginning followed a similar course. Great events in our national history have likewise been symbolized by public recognition of Divine Guidance.

The course of our nation has been Christian. The first duty



Oh never star was lost here but it rose afar.

—ROBERT BROWNING.



In Memoriam
MRS. L. B. GLADSTONE
BY MRS. CHARLES A. PENN

of the Christian is to keep it so. The task will not be easy. Forces of evil are constantly seeking to destroy the achievements and purposes of Christianity. Greedy and mercenary groups and individuals have already encroached dangerously upon Sabbath Day observance; lax divorce laws and loose proceedings, which have frequently made a mockery of our courts, are imperiling the sanctity of the home and threatening social disintegration. Freedom of worship may become only a cynical phrase if the incentive to worship be lost.

The task of keeping America Christian cannot be achieved by legislation alone, though it has its essential place. The greatest—and severest—moral law of all times, the Ten Commandments, became only a superficial and formal thing until the Gospel of the Galilean taught us that Christianity is a thing of the spirit, and not to be measured or limited by laws. Protection against indecency, licentiousness and offensive conduct must be safeguarded by adequate laws properly enforced; but this nation cannot be kept Christian by laws alone. This result can only be achieved by an ever-growing Christian sentiment arising from the hearts and minds of an ever-increasing number of Christian citizens.

But Christianity is not merely a matter of conduct; it is a liberal social gospel. "I came that ye might have life, and have it more abundantly" was the first message of hope to a socially and economically disordered world. Ignorance, superstition, poverty and privilege have been well kept in memory is ours at all-inclusive Christian formula. "The laborer is *unchanged forever* of his hire," is still with all its implications the ultimate and only solution of labor relations. Likewise are to be found in this Gospel the ideas and ideals which have given to women and children their greatest hope of freedom from oppression and their fullest assurance of opportunity.

The Christian, therefore, must be tremendously concerned with keeping his country as a liberal land of opportunity for all its people. He must, if true to his faith, be the inveterate foe of oppression and reaction within the nation.

Pacifism is not a tenet of Christianity. The Prince of Peace by his teaching and example demonstrated that honor and decency and liberty and righteousness are things worth fighting for. He, Himself, drew the lash when the occasion required. He recognized that peace can only be had when conditions essential for

What we keep in memory is ours
unchanged forever

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true and lasting peace are obtained. He also perceived that the struggle for these convictions might mean battle and bloodshed. Was not this in His mind when He said "I come not to bring peace, but a sword?" Privilege, oppression, greed and intolerance have never been willing to surrender without a struggle.

Accordingly, the Christian in this present hour, may and in all good conscience should give every aid and support to his country in this war. If ever in all history there was a war in which the Christian could wholeheartedly participate, this is it. Forces of evil—Nazi, Fascist and pagan—are seeking to destroy the last vestige of human freedom on this earth. They have flouted decency, democracy and even Christianity itself. The place for the Christian in America is to be in this war with all his heart and all his capacity.

Isolation has no place in the Christian philosophy. The injunction, "Go ye into all the world," is not merely a missionary mandate; it proclaims the universality of the Christian religion. Deeper than this, there is the implication that without world freedom there can be no world peace; that oppression anywhere threatens liberty everywhere; that freedom of religion cannot be limited by international boundary lines. Any peace formula that does not comprehend these eternal truths will be but an interlude to war.

The Christian who fights for his country in this war, whether with body, brain or hand, fights not alone for military victory. As a patriot he struggles and sacrifices for victory; but even as the martyred Edith Cavell said in the first World War, "Patriotism is not enough." Military victory alone cannot justify the slaughter of ten million men or the unspeakable anguish of world Motherhood. There must be the triumph of a cause. Beyond the Cross of War there must be for all mankind the glory of a new day, the peace of a better world, and the freedom of the human spirit.

Diplomats, militarists and power politicians have for centuries fixed the conditions of so-called peace; and for centuries we have had recurring wars. Is it too much to hope that in the coming peace negotiations consideration will be given to the Divine edict: "Not by might nor by power, but by My Spirit, saith the Lord."

Wednesday, August 16

8:00 O'clock P.M.

ORGAN PRELUDE

HYMN 70, "We've a Story to Tell to the Nations"

PASTORAL PRAYER Rev. J. C. Gillespie
Antioch Baptist Church, Rockingham Co.

ANNOUNCEMENTS

GREETINGS Mrs. Pat Gwaltney

HYMN 7, "From Greenland's Icy Mountains"

INTERCESSORY PRAYER Dr. R. L. Ownby

SPECIAL MUSIC Instrumental Duet

INTRODUCTION OF SPEAKER E. S. Powell

ADDRESS: "*Hitherto . . . Henceforth*" Dr. A. S. Gillespie
Missionary to China

HYMN 490, "The Kingdom Is Coming"

BENEDICTION

POSTLUDE

MARS HILL COLLEGE

FOUNDED 1856

MARS HILL, NORTH CAROLINA

August 14, 1944

Mr. R. R. Saunders
Reidsville, N. C.

Dear Mr. Saunders:

I thank you for the copy of the excellent Centennial Program you have prepared and regret that it has not been mine to have a share in it. This week will be an unforgettable one for you and your people as well as for our Zion round about. Benedictions on you!

It is good now and then to look back over the way we have come and to take courage for the future. To all of us come days dark and over shadowing, but

"Let Israel hope in the Lord henceforth and forever."—Psalm 131:3

But for the long look we should all fall by the wayside. At times the curtain is lifted and we see ultimate triumph, glory, victory. Every

centennial among our churches is an occasion of this kind, and we can say with assurance, "Hitherto hath the Lord helped us."

Many of your people have been gracious to me and the College, and I am grateful to every one.

Cordially,

R. L. MOORE.

MEREDITH COLLEGE

RALEIGH, NORTH CAROLINA

OFFICE OF THE PRESIDENT

August 5, 1944

Mr. Richard R. Saunders, Sr.
Reidsville, North Carolina

Dear Mr. Saunders:

Meredith College sends cordial greetings to the First Baptist Church of Reidsville on the occasion of its centennial celebration. I am sure that the membership will feel appropriate pride in the distinguished service of the church in days past, and that this inheritance will be a challenge to greater achievement in the critical days ahead.

I trust that the celebration will be altogether happy and stimulating.

Cordially yours,

CARLYLE CAMPBELL,

President.

WAKE FOREST COLLEGE

OFFICE OF THE PRESIDENT

WAKE FOREST, N. C.

July 27, 1944

The First Baptist Church
Reidsville, N. C.

Dear Friends:

Along with a host of other friends, it gives me, in the name of Wake Forest College, great pleasure to congratulate you upon the occasion of your Centennial Celebration and Homecoming.

I congratulate you upon the accomplishments of your noble church during this past century. Externally life in North Carolina and in the world at large is a very different thing from what it was a hundred years ago when your church was organized. But the things of the spirit are unchanged. No matter how the externals of life may be modified,

the things for which your church stands and for which Wake Forest College stands will not change. Therefore, the faithful proclamation of the gospel by such churches as yours and the worthy application of this gospel to life are the great hope of our distraught and troubled world.

This occasion gives me opportunity to thank you for the interest that you have taken through the years in Wake Forest College and for your generous support. We at the college are especially grateful that you have been willing to trust us with some of your finest sons, and we take pride in their accomplishments.

I am sure there lies before you long years of usefulness and blessing, and I trust that as you enter a new century you may be given that wisdom and grace that are needed by those who minister in the name of Christ in such crucial days as these.

Cordially yours,

THURMAN KITCHIN.

THE FOREIGN MISSION BOARD
OF THE SOUTHERN BAPTIST CONVENTION

Box 5148

2037 MONUMENT AVENUE

RICHMOND 20, VIRGINIA

CHARLES E. MADDRY
EXECUTIVE SECRETARY

August 8, 1944

Mr. Richard R. Saunders
First Baptist Church, Reidsville, N. C.

My dear Brothers Saunders:

It has come to my knowledge that the First Baptist Church of Reidsville will be celebrating its Centennial August 13-18. I had hoped very much that I could be with you personally for this celebration. However, other duties make it impossible for me to be with you.

I wish that you would convey to the whole church my sincere congratulations and best wishes on this happy and auspicious occasion. The Reidsville Church was organized a little less than a year before the Baptist Foreign Mission Board was organized. From the beginning this church has had a worthy part in sending out the Gospel, not only to North Carolina and the South, but to the ends of the earth.

I remember in the early days of my ministry a very happy and delightful season spent with the Reidsville Church in evangelistic meetings. I had blessed fellowship with Brother Elbert Johnson, the pastor at that time, and dear Brother Jones who had played such a worthy part

in the Baptist life of that section. The memory of those days abides with me still.

With sincere congratulations and best wishes for the new Baptist century of challenge just ahead, I am

Sincerely yours,

CHARLES E. MADDRY.

A PRAYER FOR RURAL CHURCHES

ETERNAL GOD, our Father, we give Thee thanks for the Christian churches of America, and for their moral and spiritual ministries to the life of our people. We thank Thee for all the institutions of the Christian religion among us which have contributed to the maintenance of Christian democracy in the Republic.

Especially are we grateful for the country churches of the land whose vital and fruitful religious work and service have meant so much to the moral character of the nation. We thank Thee for the sturdy faith and courageous devotion the country people of America have brought to the national life, and for the great spiritual leadership that for many years has come from the rural congregations in every part of the land.

We join our fellow Christians everywhere in earnest prayers for the continuance of the spiritual vision and moral power of the country churches throughout the nation. In a difficult and distressing era in the history of our Republic, when many country churches are struggling against odds for the perpetuation of their organized religious services, and when many congregations are being depleted by the migration of rural people to the great industrial centers of the nation, may their leadership be invested with fresh power from on high, so that the devotion and influence of these churches may continue unabated.

Bless, we pray Thee, the ministers and their co-workers in the rural churches of America, and bring them in the crucial years before us into places of greater power in the moral and spiritual redemption of our land and of our world. We ask in the name of Jesus Christ, our Lord. Amen.

Richard L. Ownby
Main Street Methodist Church
Reidsville, N. C.

* * * * *

INTRODUCTION

E. S. POWELL: Our hearts are filled with gratitude as we welcome to our fellowship one of our own members—for several years a missionary to the foreign fields. I am glad to present our guest speaker: Dr. A. S. Gillespie, Missionary to China, and until his internment by the Japanese Government, Acting President of the China Theological Seminary.

“HITHERTO . . . HENCEFORTH”

Mr. Chairman and Friends:

One hundred years of Christian service! We are met here tonight to recount God's mercies in the past and to contemplate his favor for the future. “But the mercy of the Lord is from everlasting to everlasting upon them that fear him” (Ps. 103:17). “One generation shall praise thy works to another, and shall declare thy mighty acts” (Ps. 145:4). “Tell ye your children of it, and let your children tell their children, and their children another generation” (Joel 1:3).

This church is from August until May older than the Southern Baptist Convention. It seems altogether fitting and proper that the theme for the Centennial Celebration of the Southern Baptist Convention next spring shall be, in like manner, the theme for this service tonight. The theme is “Hitherto . . . Henceforth.”

In an hour like this tonight one turns immediately to Samuel, one of the mightiest men of all the long centuries. When Samuel was born the nation of Israel was passing through one of the darkest, bloodiest, and most discouraging periods of her history. There were frightful divisions from within and continual threats from without. Along the Mediterranean coast the Philistines stood, like hungry lions, ready to pounce upon Israel. Then God called a little child—Samuel. The old prophet Eli led the little boy to understand and respond to the call of God. “And the Lord came and stood and called as at other times, Samuel, Samuel. Then answered Samuel, “Speak, for thy servant heareth” (I Sam. 3:10). The child Samuel responded to God's call, prepared well, and became a great and useful citizen, priest, prophet, and judge. Yes, when Samuel was born, Israel was torn and disunited, and hopelessness reigned. However, before Samuel died, he called the peo-

ple back to God, united the land, and ushered the nation into her Golden Age—the age of David and Solomon.

One is amazed at the manner in which God can use one godly, well-prepared man like Samuel. The tragic and bloody war between Israel and the Philistines is over now. God, through Samuel, has brought victory to the Israelites over the Philistines. Then what takes place? Samuel, great, old Samuel, keeps on doing right. 1 Samuel 7:12 and 17: “Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Ebenezer, saying, Hitherto hath the Lord helped us.” But that is not all. Note carefully the 17th verse: “And his return was to Ramah; for there was his house; and there he judged Israel; and there he built an altar unto the Lord.” “Hitherto hath the Lord helped us . . . he built an altar unto the Lord.” Gratitude to God and faithfulness to God! The great and good, old Samuel sounded the right note for the people of his day, for all future generations, and for all people of the earth today in this tragic hour. “Hitherto hath the Lord helped us . . . he built an altar unto the Lord.” Gratitude to God and faithfulness to God! That is the way for us right now.

I. HITHERTO

What shall we say? We're looking for a moment back down along the trail of the years. God's right hand of blessing has rested on us as a nation, as a church here, and as individual citizens. How can one ever forget the providential birth of this nation, the open Bible, the progress toward civic and religious freedom, the separation of church and state, the privilege of serving God, and material blessings far beyond adequate description?

“Lord God of hosts,
Be with us yet,
Lest we forget,
Lest we forget.”

Surely tonight we feel like doing what Samuel did. “Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Ebenezer, saying, Hitherto hath the Lord helped us.” Gratitude to God! This leads directly to the second part of our subject: Henceforth.



DR. A. S. GILLESPIE

MISSIONARY TO CHINA

ACTING PRESIDENT OF THE CHINA THEOLOGICAL SEMINARY UNTIL TAKEN
A PRISONER BY THE JAPANESE.

II. HENCEFORTH

This Church and all of us now turn our faces toward the future. Having recounted God's mercies in the past, we now contemplate his favor for the future. Here too Samuel has pointed the way for us—"he built an altar unto the Lord." Worship! Faithfulness to God! That's the way for us now. As we turn toward the future several great facts are immediately at hand.

1. The Need of this Lost World.

The need of the lost world is very great. Jesus wept over poor, old, sinful Jerusalem. "O Jerusalem. Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens unto her wings, and ye would not" (Matt. 23:37). The heart of Jesus must be weeping over our lost, sin-sick, needy world today. People too long have neglected God. We too long have trusted in men, human knowledge, things, and instruments. Where are we today? The world is on fire. Bitterness and hatred burn like prairie fires. Blood flows like the rivers. Death and starvation and disease and slavery and sin and hopelessness stalk across the earth. We need God tonight. All other needs are secondary to this. Samuel pointed the right way—"he built an altar unto the Lord." Men, women, and children, everywhere tonight need to turn to God, to worship God, to be faithful to God. Paul, the great missionary was right. "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent?" (Rom. 10:13-15). This leads to the second great fact—

2. God's Special Call to America.

God is especially calling to America today. God's right hand of blessing has rested upon us through the years. We are favorably located on two great oceans, the Atlantic and the Pacific. We—I shudder to say it—are the richest nation on earth. Heavy responsibility devolves upon us. Our great contribution to the world should be primarily moral and religious. God is looking to America to lead the world to know the difference between right and wrong, to turn from sin and shame, and to follow the Savior. This is our great duty to God and the lost world. Along the trail of history and on the junk heaps beside the road are many nations who have failed to do the will of God. It is to be hoped that America may keep in mind always the words of John the Beloved. "And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever" (I John 2:17). This leads to the third fact—

3. This Church Facing the Future.

Tonight this old church turns its face to the future. What about it all? We wish to read together the last recorded words of Jesus on earth. "But ye shall receive power when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth" (Acts 1:8). Let this Church and each of its members always be faithful to the Savior and loyal to the Bible, the Word of God. This church will continue ever-increasingly its work of evangelism and discovering, teaching, training, and sending forth Christian workers. It is said: "Out of Spurgeon's Church and Pastor's College went in forty years seven hundred and fifty preachers and missionaries." Our supreme and happy privilege is to send forth a steady stream of men, women and children, converted, called of God, grounded in the Scriptures, and well informed, to live and call the people of America and the world to God. My last word tonight is a personal word.

4. A Personal Word.

Surely an hour like this tonight calls each of us to a personal dedication to do the will of God now and forever. "Whosoever will come after me, let him deny himself, and take up his cross, and follow me" (Mark 8:34). "Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28). "Then Jesus said to them again, Peace be unto you: as my Father hath sent me, even so send I you" (John 20:21).

Good, old Samuel pointed the right way for us. "And the Lord came and stood and called as at other times, Samuel, Samuel." Then answered Samuel, "Speak, for thy servant heareth" (I Samuel 3:10). Then in later years Samuel kept on doing right. "Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Ebenezer, saying, "Hitherto hath the Lord helped us. . . . And his return was to Ramah; for there was his house; and there he judged Israel; and there he built an altar unto the Lord." (I Sam. 7:12 and 17).

Thursday, August 17th

8:00 O'clock P.M.

PRELUDE

HYMN 215, "Come, Thou Almighty King"

PASTORAL PRAYER..... Dr. A. S. Gillespie

ANNOUNCEMENTS

GREETINGS..... Mrs. John McGinnis

HYMN 198, "Must Jesus Bear the Cross Alone?"

INTERCESSORY PRAYER..... Written by Dr. Edwin M. Poteat

SPECIAL MUSIC..... Arnette Gourley, Soloist

INTRODUCTION OF SPEAKER..... Hon. Grover Jones
Moderator of the Piedmont Association

ADDRESS: "In The Church That Was There". Dr. Ralph A. Herring
President N. C. State Baptist Convention

HYMN 262, "When I Survey"

BENEDICTION

POSTLUDE

ARDMORE BAPTIST CHURCH

MARSHALL L. MOTT, D.D., PASTOR

Winston-Salem 7, N. C., July 27, 1944

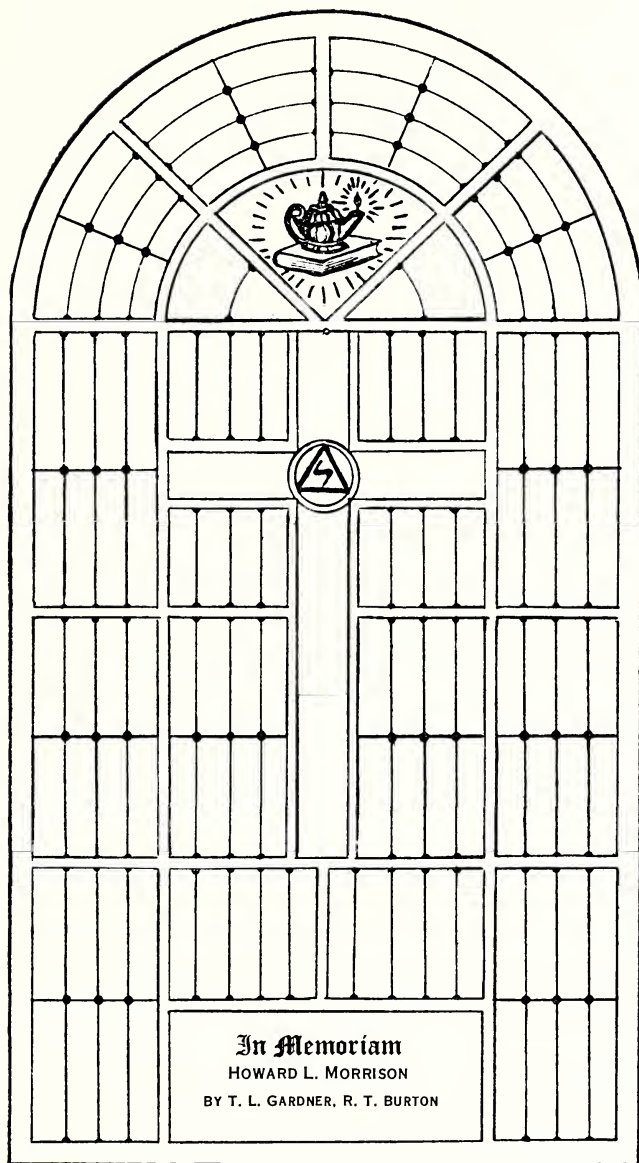
The First Baptist Church, Reidsville, N. C.

Mr. Richard R. Saunders, Sr., Chairman

Dear Brother Saunders:

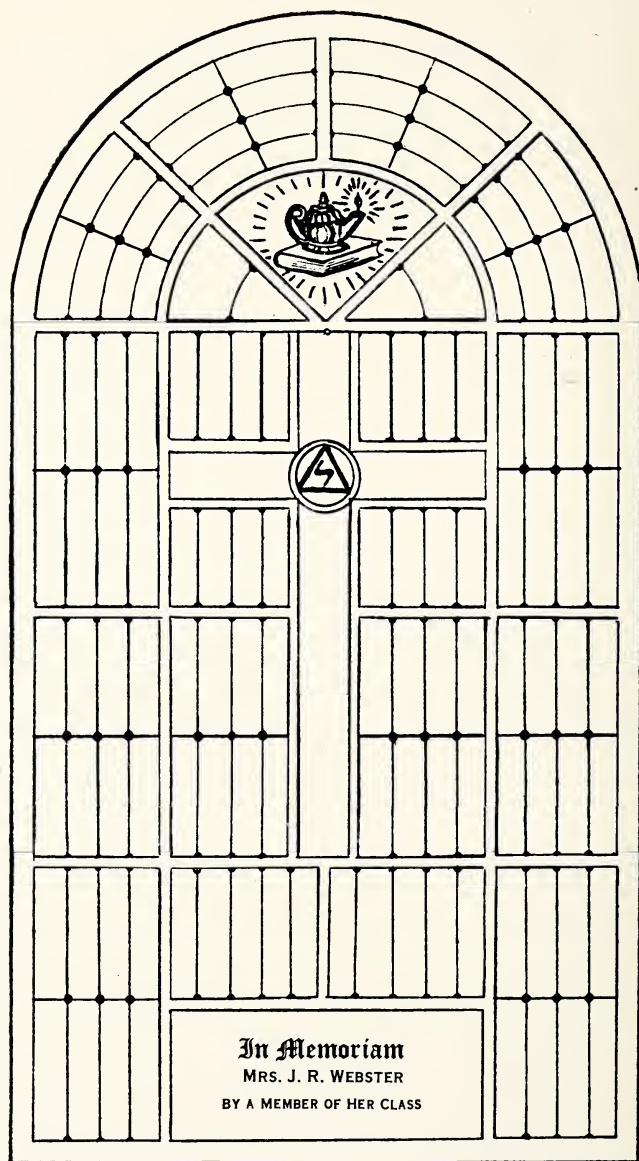
During the week of August 13-18 the First Baptist Church of Reidsville, N. C. will be enjoying a week of fellowship and inspiration at which time this noble Church will celebrate its centennial.

About twelve or fourteen years ago it was my joy to be with your good Church in a gracious meeting. I shall never forget the many thoughtful and kind things which were done at that time and often have Mrs. Mott and I talked of the happy experiences which were ours



*So prone was he to find some good in all mankind,
So quick to stop and heed the cry of those in need,
That heaven with love abrim did not seem strange to him.*

—SELECTED.



*'Tis sweet, as year by year we lose
Friends out of sight, in faith to muse
How grows in paradise our store.*

—JOHN KEBLE.

when we were guests in the home of Mrs. Charles A. Penn, during the meeting.

While you will be reviewing something of the accomplishments of the Church in the past, I know that too you will be planning for greater things in these days of challenge which lie before us. And, to the good Pastor of the Church and to all of you who constitute that portion of the body of our Lord, I would hope for God's richest blessings upon every effort.

I regret that my absence on vacation will prevent my being able to be present during your centennial.

With every good wish, I am

Most cordially yours,

MARSHALL L. MOTT,
Pastor, Ardmore Baptist Church

BAPTIST STATE CONVENTION OF NORTH CAROLINA

M. A. HUGGINS, GENERAL SECRETARY

RALEIGH

August 11, 1944

Mr. Richard R. Saunders, Sr.
Reidsville, North Carolina

Dear Brother Saunders:

On this, the celebration of the centennial of the founding of the Reidsville Church, please let me, as General Secretary of the Convention, send you this word of greeting.

Also, I wish to thank you for sending copy of the program, which I note extends over a week. I congratulate you, the pastor and others upon this good program.

The review of one hundred years of history is, and it should be, stimulating to any church. I suspect that the hearts of many of you will be strangely warmed as you reflect upon its achievements.

It is difficult, of course, for one to imagine conditions prevailing when a little group organized a church there one hundred years ago. In that connection I merely wish to call attention to one fact: In this one hundred years the village, and then the town, of Reidsville has seen business concerns come and go. It is likely that there is no concern now in Reidsville which was in business at that time; and yet the church abides.

It is also difficult to envision the situation one hundred years hence. If, however, we of the present generation are true to the highest and

best in our traditions, and faithful in meeting our opportunities, we can be very sure that at the end of another hundred years the church will still be there, serving the community and extending its influence to the ends of the earth.

My cordial greetings to you as you celebrate this great occasion.

Fraternally yours,

M. A. HUGGINS.

Louisville, Ky., July 24, 1944

Dr. John McGinnis, Reidsville, N. C.

Dear Dr. McGinnis:

I rejoice with you and your noble church in the celebration of their Centennial. Only eternity can and will reveal the value of a church which has served the human race according to the will of God for a century. May heaven's richest blessings abide abundantly upon pastor and people for greater service in the future.

Most cordially and prayerfully,

ELLIS A. FULLER,

President, Southern Baptist Theological Seminary

Atlanta, Ga., July 11, 1944

First Baptist Church, Reidsville, N. C.

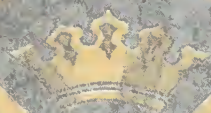
Mr. R. R. Saunders, Chairman, Centennial Committee

My dear Mr. Saunders:

Baptists in America are beginning to grow up, and we are witnessing numerous centennials of churches and conventions. We must not allow these epochal occasions to pass without due reflection and re-dedication.

Let me first express to your noble church the grateful and joyous greeting of Druid Hills Baptist Church. May the achievements of your first century prove but an earnest of your share in furthering the Kingdom of our blessed Saviour in the days at hand and ahead.

Again, you will permit me to express greetings from our larger Baptist fellowship in Georgia, and in the South, and throughout the world. Your church has had a notable part in the missionary, educational, and benevolent ministry of our beloved denomination, for which we all give thanks. The world needs the message of Evangelical Christianity today as never before, both in our own land and in lands afar. We need again to sound the clarion call of repentance from sin and



So live, that sinking to thy last sleep,
Calm thou may'st smile, whilst all around
Thee weep.
—SIR WILLIAM JONES

In Memoriam
MRS. FRED DEGROTTE
BY HER FAMILY

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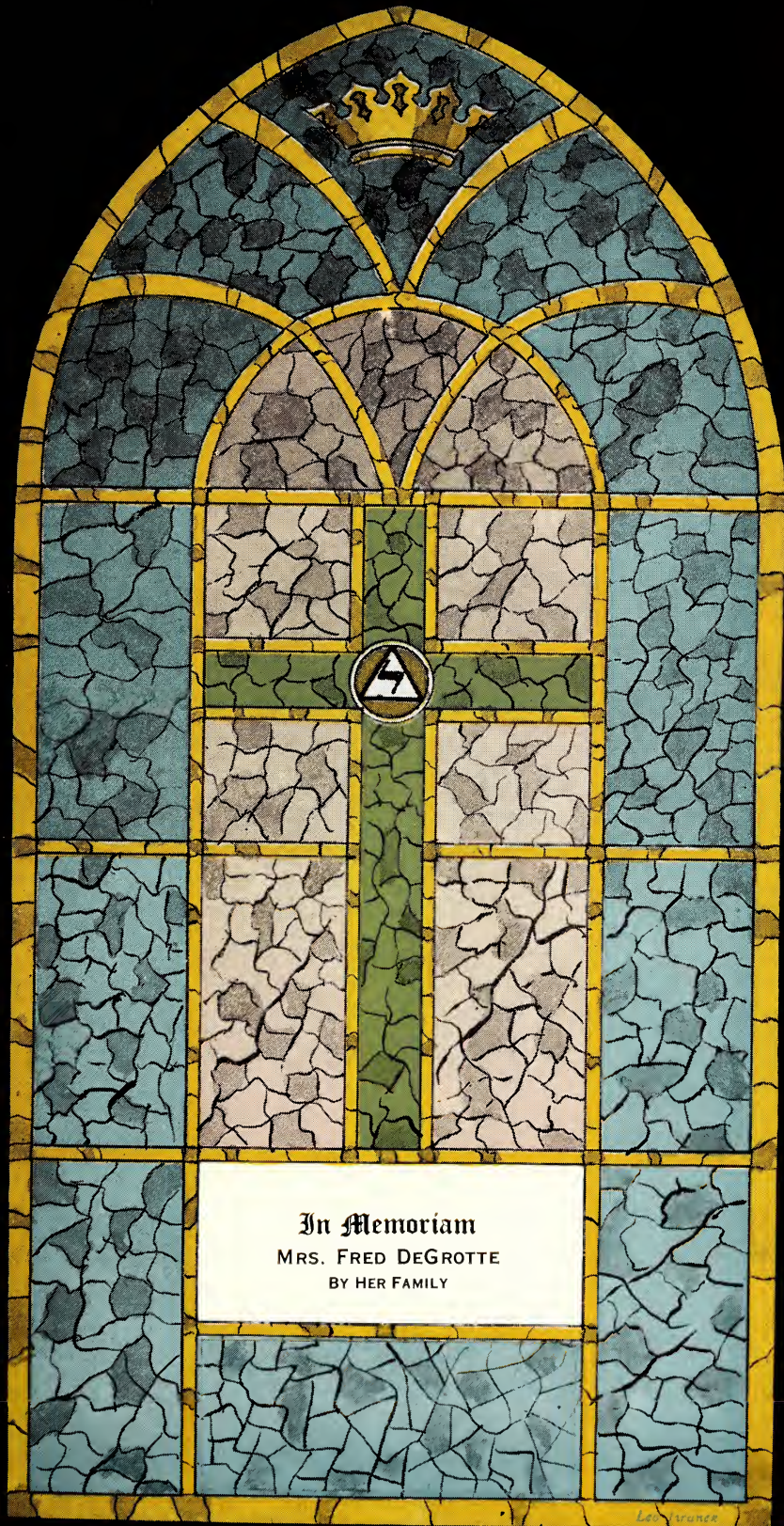
My dear Mr. Saunders: *So live, that sinking to thy life's last sleep,*

calm thou may'st smile, whilst all around thee weep.
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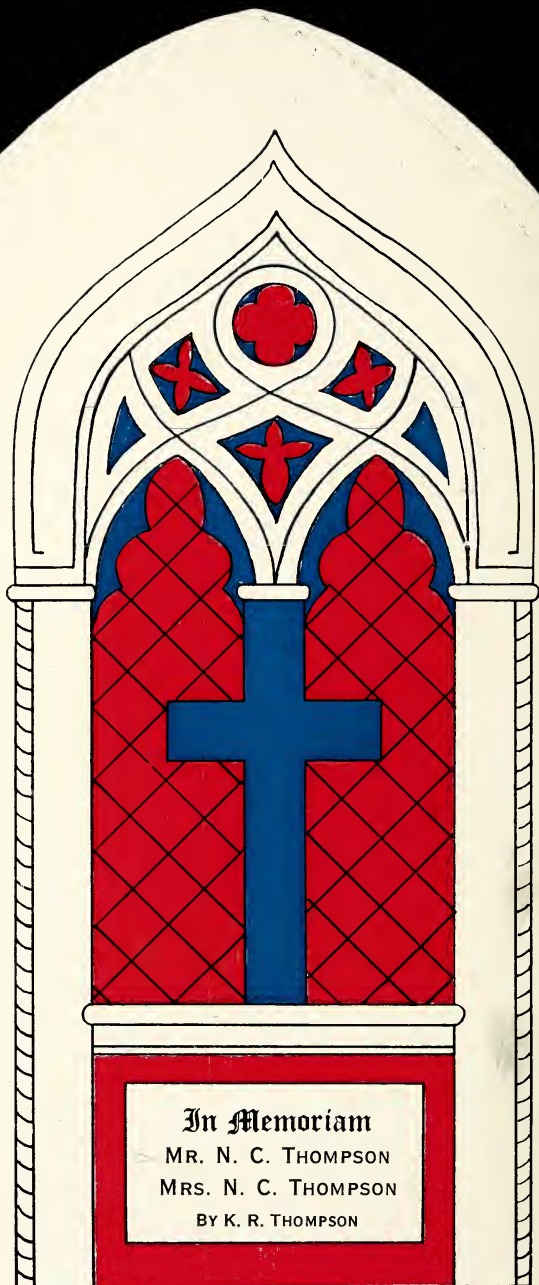
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In Memoriam
MRS. FRED DEGROTTE
BY HER FAMILY



In Memoriam

MR. N. C. THOMPSON

MRS. N. C. THOMPSON

BY K. R. THOMPSON

*A life like theirs has left a record sweet
for memory to dwell upon.*

—SELECTED.

personal faith in the Lord Jesus Christ as the only way of salvation for the individual, the home, the state, the nation, and civilization.

"The Lord bless you and keep you, and cause His face to shine upon you. The Lord lift up His countenance upon you, and give you peace."

Sincerely yours,

LOUIE D. NEWTON.

Pastor Druid Hills Baptist Church
President Exec. Com. Georgia Baptist Convention
Vice-President Southern Baptist Convention
Associate Secretary Baptist World Alliance.

THREE LINKS OF TIME*

By SARAH A. HEINZERLING

You have heard the record of other years,
Of achievements great and small;
Now learn that the Future holds in store
Some new task for us all.
The Past is over—it changes not,
Perhaps to some hearts sorrow,
Nor may we claim for work or play
So much as one tomorrow.
The Present is ours to use at will,
The Present, and that alone
Is all of Time that we may claim
And dare to call our own.
Then let us fill it with good deeds done
While the doing is in our power,
Tomorrow for us may never come
Or even another hour.
Let each one render to God and man
True service of hand and heart;
The suffering world cries out for aid,
Be quick to do your part;
The work is urgent—it will not wait,
Let none sit idly sighing
While back to realms of a distant Past
The Present is swiftly flying!

* Read by the author in 1909 at the twenty-fifth anniversary meeting of the Ladies Aid Society of the First Baptist Church, held at the home of the president, Mrs. S. N. White.

[Read for the Centennial Celebration by Mrs. R. R. Saunders]

A CENTURY OF LIFE WELL SPENT

This week the First Baptist Church of Reidsville is celebrating its one hundredth year of life here. It is a century rich in history, progress and worth. The local church has more than kept up with the growth of this city. It has had and has at present a membership that would be a credit to any organization. From its ranks has gone a personnel of outstanding Christian women and men who have made glorious names for themselves, their church and their community. The list is a lengthy one and will continue to grow. Its leadership has been under the guidance of saints, many of whom have passed on.

The Review is pleased to join the general public in offering congratulations to Reidsville Baptists and wishes from the bottom of its heart that they will continue to prosper. Under the pastorate of Rev. John McGinnis they have never been in better position to "let their lights so shine" that others may see and act accordingly.—Editorial from *The Reidsville Review*.

* * * * *

INTRODUCTION

GROVER H. JONES (Moderator, Piedmont Baptist Ass'n): At the outset permit me to bring to you a word of greeting from all the other churches of our great association. Likewise permit me to express a word of appreciation for this fine church and the place it holds in our association.

You have come to a high hour in the life of your church. Summed up in this occasion are the prayers and sacrificial lives and efforts of the membership of this church for the past hundred years.

Blessed is the memory of those who during the past hundred years made their contributions to the life and work of this church and have fallen upon sleep. Happy are those who are alive today to rejoice in the accomplishments of the first century in the life of the church.

It is particularly fitting that we should have Dr. Herring with us tonight, not only by reason of his official capacity but because it was in this church that a state-wide farewell service was held

honoring Dr. R. T. Bryant, Dr. F. M. Royall and Dr. David Herring, the father of our speaker, as they began their work on the foreign mission fields.

I now have the honor and privilege of presenting to you Dr. Ralph A. Herring, President of North Carolina Baptist State Convention, who will speak to us.



DR. RALPH A. HERRING

PRESIDENT OF THE NORTH CAROLINA BAPTIST STATE CONVENTION

NORTH CAROLINA MEMBER OF FOREIGN MISSION BOARD

PASTOR OF THE FIRST BAPTIST CHURCH, WINSTON-SALEM, N. C.

"IN THE CHURCH THAT WAS THERE"

By DR. RALPH A. HERRING

President North Carolina State Baptist Convention

"Now there were at Antioch, in the church that was there, prophets and teachers. . . . And as they ministered to the Lord, and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them" Acts 13:1-2.

This phrase obviously forms only a part of the background to the launching of the great missionary enterprise of "Foreign Missions," but without it missions, as we know the term, would not have been. The term for "church" appears 114 times in the New Testament; 5 of these refer simply to the assembly, as at Ephesus, 96 seem to point to the local church and congregation and 13, to a figurative use of all true believers. Today we hear much of the church and little of the churches; then much was said of the churches and little of the church.

THE MEANING OF CHURCH MEMBERSHIP

Our text focuses attention upon the individual and his local membership. Concerning the local church note first its meaning. Much confusion exists concerning this and it will be necessary to seek light on it from God's Word.

Look first at the negative side—what it is not. Church membership is not a way of salvation. One may go to perdition as quickly with his name on the church roll as not. Having one's name on the church roll is quite different from having it on the Lamb's Book of Life. Let's stand for a *regenerated* membership by all means! Church membership is not a mere formality nor a means of advancement to help one's social standing or to improve one's business relations. It is not a lodge or a club or a thing of sentiment. Is it not a place for perfect people—you will find them only in heaven.

Having cleared up these false conceptions, look now at the positive side—what church membership is. After a careful study of all the uses of the term in the New Testament, H. E. Dean, of the Seminary at Fort Worth, drew this generally accepted conclusion: "A church is a body of baptized believers banded together in voluntary cooperation for the purpose of perpetuating the ordinances of Christ and of propagating the gospel to the ends of the

earth." Even though many so-called churches do not conform to the teachings of Scripture, the ideal is there, clear and unmistakable.

PRIVILEGES OF CHURCH MEMBERSHIP

Though church membership does not embrace all of the privileges of the Christian life, there are certain ones to which I call your attention. The local church offers to all who believe the privilege of identification with Christ by baptism. By transfer of letter a Christian publicly identifies himself with those likeminded as himself when he moves into a community. The true child of God rejoices in every opportunity to confess the Name. Wherever Paul went he first sought out the Christians and identified himself with them.

Not only does it offer one the privilege of identification but it also provides opportunity for growth and development of the inner man. The church is Christ's flower garden. Flowers can grow outside the garden but they suffer from lack of cultivation. Pastors are the gardeners of the church and break the bread of life. God's children find in the church food and atmosphere which are essential to growth. There they meet to encourage and build up one another and to warm one another's hearts in the singing of hymns, in admonition, and so forth.

There is yet another great privilege—service on the highest plane. Christ established the church to serve. His highest service was to seek and save the lost. No soul-winner minimizes his church. The traditions of the past, associations of the present, and prospects of a glorious future mark its membership as an unspeakable privilege.

RESPONSIBILITIES OF CHURCH MEMBERSHIP

Along with the privileges are responsibilities. The church does not claim the supreme place in a person's heart; that is reserved for the written Word wherein Christ has Himself spoken. Christ is the Head of the church and supreme loyalty must be to Him. If one is loyal to Christ's Word there will come into his heart a great love for his church.

Purity of life is the church member's first great obligation. Nothing so destroys a church's power or tears down its influence as the rubbing out of the line of demarcation between those within

and without the church. Great care, therefore, should be taken in inviting people to join the church. Like water inside the boat, so worldliness in the church is its greatest danger. Church members are also responsible for the support of the church by their time, energy, and means. Certainly, every person should be enlisted in its program, and all who love it will keep forever sacred its support.

The church at Antioch is known as the great church of New Testament days. Why? Not because of a wealthy membership nor because of social prestige, but because of the people like Barnabas and Saul whose names were written on the rolls. They were ready with their means to respond to the call of distress, to champion the faith, to give their best to the cause of Christ. Thus, we too may realize our opportunities and respond to our obligations in church membership as individuals.

PRAYER

BY DR. EDWIN McNEIL POTEAT

President, Colgate Rochester Divinity School

Eternal Spirit of Wisdom, and of Power—whose brooding nurture brings to life and action all those impulses that stirring within the human heart are both the earnest of God and the hope of humanity; make Thyself felt in these moments when we invoke Thy holy name. We thank Thee for the lure of Truth and for all our responses to it; and for the freedom which is the reward of those who find it. Help us to keep bright its glow—to tend it as a sacred fire, lest by our indolence or pride or sin, we snuff its flame, and our spirits, wanting its warmth, grow cold and cheerless in the darkness.

In a time when the light of reason and the agencies of education grew weak in a dawn that is afire with terror and with madness, do Thou renew our faith in Thee as the Giver and Sustainer of the Light of the world by which man alone can live. Forbid that we should turn to lesser fires, should kindle the rancor that burns or the hatred that consumes. Moisten the lips of those that cry out in desperation, with the cup of Thy compassion; anoint the bruised hearts of those who fear, with the balm of Thy sympathy and pity.

Accept our grateful thanksgiving for the heritage that is ours

in this green and pleasant land; for all those who have been our benefactors and the guardians of our spirits, for those who have taught in schools, colleges and seminaries here in America and on the mission fields around the world, and for those whose hopes and dreams have come to fruition in our security and our peace, and in the deathless hopes of those who are cast down. And give to us a diligence that will be worthy of them; a renewal of faith in those eternal values for which they have wrought, and an undiminished confidence in the final liberation of all those whose enslavement to error is the challenge to our faith, faith in the Truth, that incarnate in the Son of God, will yet overcome the world.

Thy truth unchanged hath ever stood
Thou hearest those that on Thee call;
To those who seek Thee, Thou art good,
To those who find Thee, all in all.

And as we reach out for some fresh apprehension of the Truth today, may we learn that through obedience to Thy will, we shall find it; and that in finding it, we shall have laid hold on Thee.

Through Jesus Christ, our Lord, Amen.

FIRST BAPTIST CHURCH

REIDSVILLE, NORTH CAROLINA

August 19, 1944

Mr. R. R. Saunders, Reidsville, N. C.

Dear Mr. Saunders:

We know that no one is more aware than you are of the real reason why our church has been able to celebrate a hundred years existence . . . namely, that it was in the beginning founded on a rock and has been sustained by the power of God himself, through every month, every day, every hour. No purely human institution could have sent out roots as deep or as far-reaching.

Yet it is in the plan of our Lord that His creatures should be allowed a part in the furthering of His work. Therefore, even though His has been and is the driving force and maintenance, He has needed and needs hands tireless and hearts enthusiastic, like yours, to carry out His ends. We feel that you have set an example of service before us all. We are aware of the hours that you, as Chairman of the Centennial

Committee, have spent, in planning, writing, and praying, for the week of celebration to have progressed as smoothly and as happily as it did.

It is almost needless to state that God has, through you and your co-workers' labors, through the inspirational addresses, and through the hours of fellowship, brought blessing inexpressible and high challenge to each of us. We do thank Him, as He knows, and we would now thank you.

Two ladies of the church have written the following verses in your honor, to express for the church our appreciation, inasmuch as words can catch the heartbeat.

The Centennial was a great affair,
 Filled with joys deep and rare,
 Which lifted us to an altitude
 That will keep our hearts full of gratitude.
 But now 'tis o'er, and a part of the past,
 It is only the high resolves that will last
 If we fill each day with service true
 As our loyal chairman would lead us to do.
 That man is a true church son,
 Who all our hearts has won,
 And to whose love and devotion
 Our hearts respond with tender emotion.
 So we'll start our new century with his work as a guide
 And earnestly try to keep up with his stride
 While working together God's will to do
 May he live to work with us long years through.

Sincerely, yours in Christ,

MRS. IRA R. HUMPHREYS
 MISS FANNIE GARDNER
 MRS. JOHN M. MCGINNIS

HONORING OUR SERVANTS

PASTORS, PAST AND PRESENT:

REV. F. T. COLLINS

REV. T. L. SASSER

REV. E. N. JOHNSON

DR. H. L. WEEKS, *supply*

REV. W. E. GOODE

DR. JOHN M. MCGINNIS

MISSIONARIES, PAST AND PRESENT:

DR. F. M. ROYALL

DR. A. S. GILLESPIE

REV. T. L. SASSER

MRS. MARY WILEY DOZIER

MISS LOUISE PASCHAL

ORDAINED OR BAPTIZED:

CAPT. G. K. FORD, U.S.A., Chaplain

DR. B. VAUGHN FERGUSON

MEMBERS BUT NOT PASTORS:

REV. J. C. GILLESPIE

REV. J. F. MURRAY

THE CENTENNIAL PROMOTERS

THE COMMITTEE OF COMMITTEES

Mrs. C. A. Penn

Richard R. Saunders, Sr.

Col. F. P. Hobgood

T. L. Gardner

Chairman

R. T. Burton

COMMITTEES AND CHAIRMEN

<i>Pulpit</i>	Col. F. P. Hobgood
<i>Finance</i>	T. L. Gardner
<i>Entertainment</i>	Mrs. C. A. Penn
<i>Historical</i>	R. R. Saunders
<i>Music</i>	Mrs. H. L. Morrison
<i>Secretarial</i>	Mrs. Margaret Linville
<i>Welcome</i>	R. T. Burton
<i>Decoration</i>	Mrs. R. R. Saunders
<i>Ways and Means</i>	E. H. Wrenn
<i>Transportation</i>	Glenn Clark
<i>Publicity</i>	Mrs. Floyd Moore
<i>Invitation</i>	Miss Laura Powell
<i>Service</i>	S. F. Wells
<i>Photography</i>	L. B. Throckmorton
<i>Registration</i>	Mrs. L. B. Throckmorton
<i>Church</i>	Mrs. Benton Setliffe
<i>Homecoming</i>	Mrs. R. T. Burton
<i>Pages</i>	Marie McAdams
<i>All Purpose</i>	S. B. Mace



MRS. C. A. PENN
T. L. GARDNER

RICHARD R. SAUNDERS, SR.
Chairman

COL. FRANK P. HOBGOOD II
R. T. BURTON

GENERAL COMMITTEE OF THE CENTENNIAL

Book 11

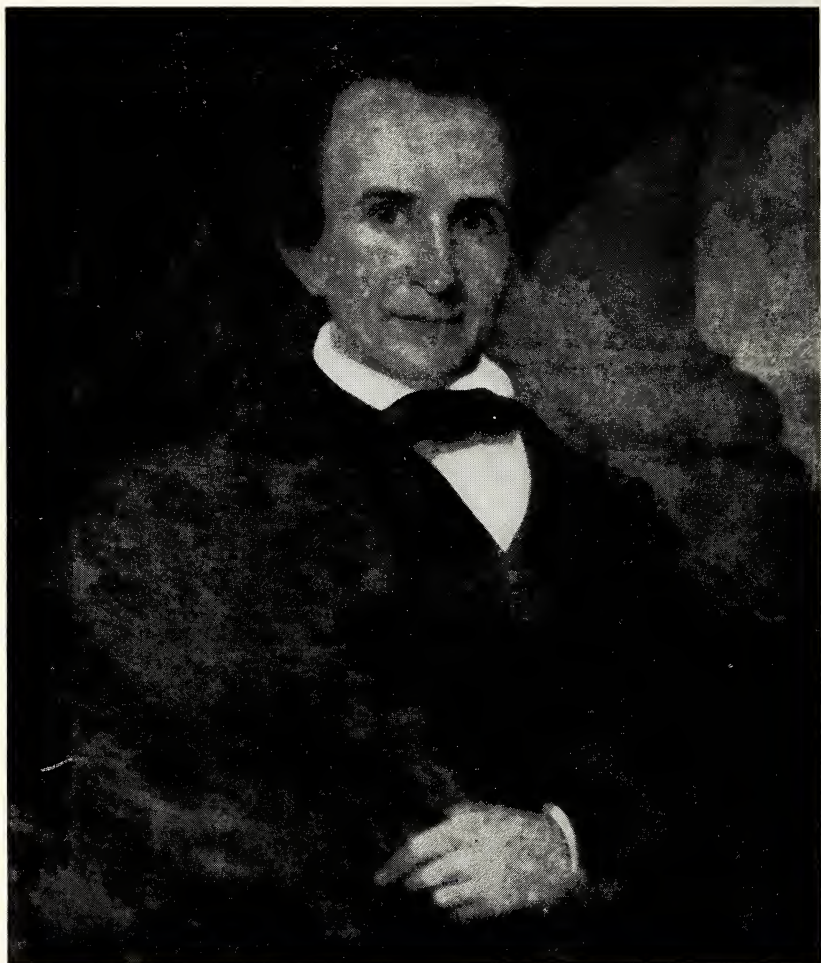
OUR FAITH

A SCRAPBOOK FROM MANY SOURCES—
ECHOING THE BAPTIST WAY OF LIFE

“And thou Bethlehem, in the land of Juda, art not the least among the Princes of Juda, for out of thee shall come a Governor that shall rule my people Israel.”

*Faith marches at the head of the army of progress.—
It is found beside the most refined life, the freest government, the profoundest philosophy, the noblest poetry, the purest humanity.*

—T. T. MUNGER.



GOVERNOR SETTLE REID

From a painting by Garl Brown in the possession of Governor Reid's granddaughters,
and printed through their courtesy.

ONE SOLITARY LIFE

Here is a man who was born in an obscure village, the child of a peasant woman. He grew up in another obscure village. He worked in a carpenter shop until He was thirty, and then for three years He was an itinerant preacher.

He never wrote a book. He never held an office. He never owned a home. He never had a family. He never went to college. He never put His foot inside a big city. He never traveled two hundred miles from the place where He was born. He never did one of the things that usually accompany greatness.

He had no credentials but Himself. He had nothing to do with this world except the naked power of His divine manhood. While still a young man, the tide of popular opinion turned against Him. His friends ran away. One of them denied Him. He was turned over to His enemies. He went through the mockery of a trial. He was nailed to a cross between two thieves. His executioners gambled for the only piece of property He had on earth while He was dying—and that was His coat. When He was dead, He was taken down and laid in a borrowed grave through the pity of a friend.

Nineteen wide centuries have come and gone, and today He is the centerpiece of the human race and the leader of the column of progress.

I am far within the mark when I say that all the armies that ever marched, and all the navies that ever were built, and all the parliaments that ever sat, and all the kings that ever reigned, put together have not affected the life of man upon this earth as powerfully as has that one solitary life.—*Selected.*

A NEW YEAR'S MESSAGE

Only through humble and sincere prayers of "men of good will" can this world of sin and suffering be brought back to God on its knees, repentant—pleading for mercy. The world must be saved from self-destruction through wars and materialism, but it can be saved only by the Gospel of Love through Jesus Christ.

We must not deceive ourselves by promising our patriotic men and women at home and abroad on the world's battlefields that we are now fighting the last war. It is a high sounding and shock absorbing theory that may placate for a while the unthinking masses, but if analyzed, must be rejected as long as men and women in the world maintain and uphold the very same selfish principles builded on human motives and a materialistic philosophy that is responsible for all wars in the past and responsible for the present one. Sinful human nature has deeply em-

bedded within it the spirit of selfishness, greed and injustice, and unless counteracted by the self-sacrificing spirit of Christ's Gospel, that human nature becomes more and more degraded, as it becomes more and more enslaved and enmeshed in its own vile and horrible excesses and extravagances.

With the birth of the New Year 1945, we should all endeavor to reconstruct and rehabilitate our lives according to the spiritual pattern of Christ's plan, which, without doubt, will bring to us as individuals and as nations, lasting peace. That peace will last just as long as men possess good will—good will towards God, their Creator, Redeemer and Preserver; good will builded on Divine Faith, on prayer to Almighty God, personal sacrifice following the example of Him Who sacrificed all that you and I might be free; good will that results from hearts overflowing with Divine love for Him whose love for man knew no bounds, and Divine love which recognizes each and every man of all classes as his brother.

* * * * *

We should teach our children how to love and pray; take them to church; have them instructed, that they may learn to live lives of virtue and develop into men and women loving God and their fellowman, and respecting the principles of justice and right.

This is the message of hope that will save the world. May the God of Love abide with you and your loved ones, and restore the world to peace, love and justice.

* * * * *

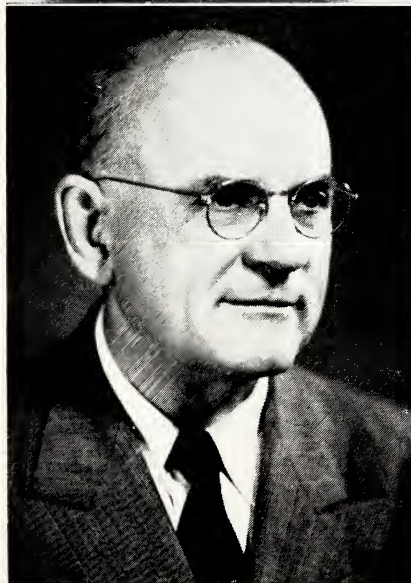
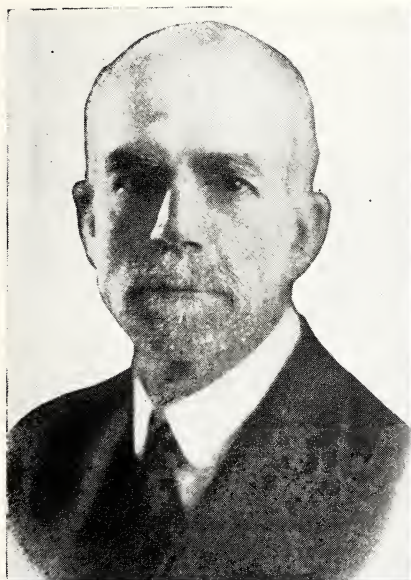
We are indebted to Father Flanagan, editor of *Boys Town Times*, for the above excerpts from his New Year's editorial. It fully expresses the true spirit and purpose of Christianity.

WHY I AM A BAPTIST

By EDGAR YOUNG MULLINS

I can group the reasons why I am a Baptist under two general heads. The first is heredity and the second is a reasoned conclusion.

My father was a Baptist minister, and his father was also a Baptist minister. The families on the sides of both my father and mother have been Baptists through several generations. It was, of course, not likely that I would escape being a Baptist if I became anything religiously. At the same time, however, it is pertinent for me to say that I did not become a Christian until I was in my twenty-first year, and according to the Baptist way, up to that time had no connection as a member of any church. I was taught in the principles of right living



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PROMINENT LEADERS OF THE WORLD'S BAPTIST ALLIANCE

PAST PRESIDENTS OF THE SOUTHERN BAPTIST
CONVENTION

by my parents. They sought to win me to the Christian life. But there was not the slightest effort on their part to coerce my action or to influence me to a premature decision. In fact there was one period during and following my college career when I became skeptical on several points of Christian teaching. All along, however, there was a conflict between my intellectual questionings and my religious yearnings. My conscience was keenly alive and the fundamental need and demand for religion was always present. Strange as it may seem, it was in the period of intellectual doubt that I was converted. I use the old-fashioned word because it best describes my experience. The preacher—the late Major W. E. Penn, a layman in fact and lawyer-evangelist,—preached the Gospel in a meeting in the First Baptist Church of Dallas, Texas, in a way which made a powerful appeal to the religious side of my nature. Without any emotional cataclysm of any kind I yielded my will to Christ. The moral and spiritual reënforcement which followed this act completely transformed my purposes and plans.

There was no effort on the part of the preacher to meet my intellectual difficulties in a formal way. These were for the time being in abeyance. My awakening was spiritual and religious. But my act of surrender to the will of Christ produced a new attitude toward my intellectual problems and difficulties. These were simply transcended by the new spiritual experience. The problems on the intellectual side seemed to be far less important than they had been. They were afterwards considered, of course, but I saw them in the context of my new spiritual life and had comparatively little trouble with them. I was profoundly impressed with the fundamental truth that on their intellectual side the problems of religion are insoluble apart from a genuine religious interest. There is no conflict with reason in a man's religious experience. But the experience introduces new facts and data with which reason works. One discovers that in the effort to intellectualize religion without a religious experience or interest the major premise is lacking.

It was after my conversion that I began to consider the reasons for being a Baptist. My father had taught me years before that it was of the essence of becoming a Baptist that one should know why. He said that to accept what Baptists taught merely in imitation of others, even of one's own parents, was not in keeping with the spirit of the Baptist faith. One became a Baptist, he insisted, as a result of one's own personal and free choice, based upon an intelligent consideration of the reasons behind the act. And this brings me to the reasoned conclusions to which I referred at the beginning of this article. In outlining them I shall necessarily have to draw some comparisons unfavorable

to other forms of Christian life and belief. But this implies no bad spirit on my part and no desire to claim a monopoly of excellence in my own particular beliefs. What I say is rather a testimony to my own inner life and mental processes which best meet the requirements of religion as I know it.

First of all, I am a Baptist because, as I see it, the Baptist interpretation of Christianity best conserves the freedom of faith. Baptists relate the individual to Christ in a free and spiritual way. The teaching concerning Christ is not a dogma imposed by authority. It is not subscription to a creed. We accept the deity of Christ along with His humanity, not by authority, but by discovery. We find Him as Saviour from sin and freely exalt Him as Lord of our lives. His lordship is a great formative principle in all our thinking. But it is a lordship which has come to us by way of experience of His Grace working in us.

In applying for membership in a Baptist church faith in Christ and acceptance of His lordship is the prime condition. Subscription to an elaborate creed is not required. The desire to know the will of Christ and willingness to obey it is the cardinal qualification. This implies a change of heart, commonly called the new birth. A new disposition has been imparted by the Holy Spirit as the penitent surrenders to Christ in an act of faith.

Baptists accept the authority of the Scriptures in the same free way. By the testimony of the Scriptures themselves and by the response of their own spiritual life they find that the Scriptures are the word of God. But there is not and has never been any authoritative declaration or formula promulgated by Baptists as to the inspiration and authority of the Scriptures. They accept these not because early church councils decreed them, or a papal declaration established them, or because the Reformation movement was based upon the authority of the Bible as against the authority of the papacy. Many modernists try to get rid of the authority of the Bible by stigmatizing belief in it as bibliolatry. The term "bibliolatry" may be applicable to some mechanical theories of inspiration by which men attempt to define that authority in such a way as to make of the Bible a sort of fetish. But Baptists do not arrive at their view of the authority of the Scriptures in any such way. The Bible, for them, is a spiritual authority. It becomes such an authority by a spiritual process in which the whole religious nature of man is active, and in which the self-authenticating power of the Bible is felt. It is also a free intellectual process in which reason is illumined by faith.

A similar explanation applies to the way of Baptists in the matter of

creeds and confessions of faith. No central authority speaks for Baptists. Their churches and district associations usually announce certain cardinal truths of Christianity in order to define themselves. But these are never imposed on others. They are merely testimonies to the way in which the Bible is understood and interpreted. They are not identical in meaning, although there has been remarkable unity among Baptists until comparatively recently.

From the preceding it seems to me quite evident that the Baptist attitude to truth is the scientific as well as the Christian attitude. This is not the attitude of negation or destruction. It is rather the attitude of openness of mind and heart to spiritual truth. Spiritual reality can only be known by those who are open to it. If Newton had prejudged the power of gravitation he would have failed in his effort to formulate its law. Men who prejudge Christ will never discover him as Saviour and Lord. Men who prejudge the Bible by preconceived critical theories or philosophies will never be able to appreciate and value it. Some of the most perfect specimens of logic to be found in current theological literature are the books which approach the discussion of the Bible with such theories and preconceptions. They make so slight an impression on the public mind because men unconsciously realize that the fundamental attitude is wrong. A false major premise vitiates all the reasoning. The perfect logic rises from a false foundation. The average man, or in the hackneyed phrase "the man on the street" knows that logic of this kind is special pleading. He recognizes and feels and knows that the Scriptures are not the sort of literature which is alleged.

The true Baptist asks for no artificial props for faith. He knows that Christianity is rooted in history. And he insists on the historical element. But he asks for no artificial bolstering up of the historical records. What he stands against is a narrow scholarship which prejudices the records, and a narrow type of religious experience which leaves out the deeper elements in man's nature. In the New Testament Christ was preached as risen Saviour and Lord. This preaching created a new spiritual world and the literature known as the New Testament. This process can be reproduced, indeed is being reproduced, in its essential features today on a grand scale. But it is not a repeatable process unless the spiritual forces are allowed fair play. Men sometimes say that nothing should be held as historically necessary in religion except those things which are repeatable today. This is the result of confused thinking. There is no way to repeat the resurrection of Christ from the dead; and yet it was the foundation of early Christianity and is historically provable. The preaching of a crucified, atoning, and risen Christ saves men from the power of sin and transforms them morally and

spiritually, individually and socially. There are thousands of demonstrations of this in our country every Sunday, and in fact every weekday in the year.

I am a Baptist because Baptists insist strongly upon the rights of the individual. Personal choice is the basis of discipleship with them. We regard the practise of infant baptism, for example, as inconsistent with the freedom of the individual. We think it right to train the growing child until he can choose for himself. Proxy faith and personal faith are contradictory ideas.

"But," some one may ask, "is not this individualism a dangerous principle? Where will you draw the line?" The reply is that in one sense there is no line to be drawn anywhere because Baptists believe in absolute religious liberty for all men everywhere as will appear later. Among themselves, however, the corrective principle is the lordship of Christ. It is this lordship which unites Baptists in a coherent body. Along with it is loyalty to the New Testament, because in it Christ appears in the record of His historical manifestation.

The value of the principle of individualism is self-evident when we look at history. For centuries the individual was repressed. He was smothered in the corporate life, ecclesiastical or political. Huss, Savonarola, Luther, Galileo, William Carey, Roger Williams, and many others are instances. If God speaks directly to men, then men should be permitted to declare God's message.

Again the objector says: "How will you curb the license of one group and the fanaticism of another group? Both imagine or claim that they are speaking for God. Does not your principle convert the Baptist denomination into a free-lance club?" Here again the answer is not far to seek. Loyalty to Christ and the Scriptures is the corrective. There would be no room for a Nietzsche among Baptists because he declared that Christ's teachings are the morality of slaves and that Jesus was a curse to mankind. Nor could Baptists well receive the philosopher who said recently that the world has outgrown Christ, since Christ offered Himself as a spiritual authority to men. His view was that all authority is outgrown or transcended. Baptists stand or fall on the authority of Christ as the revelation of God.

The principle of individualism leads to democracy in church polity. The direct relation of the soul to God imposes responsibilities and confers rights upon all believers. Churches should, therefore, be self-governing bodies.

Baptists also insist upon a regenerate church membership. Self-government in polity requires intelligence and character. This is one reason why Baptists so insist upon individual and personal choice, and

the direct relation of the soul to God. These are the guaranty of spiritual life. And spiritual life must precede wise judgment in spiritual matters. Democracy in church government and a regenerate church membership, therefore, are indissolubly bound together.

Two points are worthy of emphasis here, points on which Baptists are often misunderstood by others. One is that Baptists are chiefly concerned to maintain the outward forms of Christianity, baptism and the Lord's supper. The other is that Baptists ascribe a saving power to baptism. Both these impressions are entirely wrong. Baptists have always stressed the fact that baptism is a symbol, and not a sacrament, as is the Lord's supper. Neither has any saving power. Salvation is a spiritual fact, not a sacramental process. A man is saved by faith in Christ alone. With us one joins the church and is baptized because he has already been saved and not in order to be saved. Baptism is an outward dramatic representation of a preceding spiritual change. Water is a symbol of cleansing or regeneration. Submersion is a symbol of spiritual death and burial. Emergence from the water is a symbol of resurrection from the dead. Thus the form of the ordinance, immersion, is necessary to express the spiritual meaning. To destroy the form is to destroy the meaning. But the form is absolutely without saving power. Christ commands the form. It is useful as a portrayal in vivid outward fashion of great spiritual truths. Baptists observe the form as an act of obedience to Christ's command, and not in order to be regenerated or saved. Baptists attach less importance to the ordinances than any Christian denomination except the Quakers. They do maintain immersion as the Scriptural form of this ordinance. The scholarship of the world is practically a unit as to this as the original mode of baptism. But we value it for its symbolism, not for any saving power residing in it. The late Robert J. Burdett explained why he was a Baptist as follows:

I love the beautiful symbolism of the ordinances of our Baptist church; I love a baptism that does not have to be argued, defended, or explained but is in itself such a living picture of burial and resurrection that even the blind eye must close itself if it would not see. And I love the creed that is written nowhere save in the New Testament, which allows growth and the changes which must come with increase of light and stature without periodical revision. If there wasn't a Baptist church in the world there would nevertheless be millions of Baptists in every generation. I love the democratic churches. I even resent the innovation of "advisory boards" in the Baptist churches. And I love the Baptist recognition of the right of "private judgment," the liberty of personal opinion. I love the free responsibility of the human soul, standing on a level platform face to face with God, with no shadow of pope, or bishop, or priest, or man-made creed falling between himself and his Master. That's why I am a Baptist.

I am a Baptist because Baptists are and have ever been strong advocates of religious liberty. All Americans now accept this doctrine theoretically. Baptists in Virginia and Rhode Island fought for it when State churches were the vogue. Their's is the antithesis to the Roman Catholic system at most points and yet Baptists stand for the rights of Roman Catholics in their religious life. They stand even for the rights of atheists to their beliefs about religion, although, of course, regarding them as radically wrong in those beliefs. No human power, political or ecclesiastical, has any authority over the individual conscience. Religion is a matter between God and man. The State has no authority in the religious sphere. Equal freedom for all religious beliefs and equal protection to all is the Baptist ideal. Legislation favoring one denomination or one religion more than others is foreign to the Baptist conception.

Out of this religious right grows all other human rights,—intellectual, economic, civic, and social. It is the direct relation of man to God which is the basis of them all. The free human personality can find itself, realize itself, come to its own in all spheres under the operation of this principle. Thus it inevitably becomes a social principle of the most fruitful kind. Human duties accompany human rights. And it is in a society where men recognize both duties and rights that the Kingdom of God comes.

Democracy in the church, which is simply an extension of the principle of individual rights, is the primary social expression of it. It is astonishing how local self-government in the churches lends itself to the expression of Christianity as a spiritual religion. Baptists have no ecclesiastical courts to try heretics. Hence they have rarely been divided into warring groups over heresy trials.

Democracy in church government fits well into any just form of political government. This statement is well illustrated in recent Baptist growth in Russia. In 1914, Baptists in Russia numbered about one hundred thousand. Today they are variously estimated from two to five millions. A competent observer has said that this growth in Russia is "the most remarkable spiritual phenomenon in modern times." Even under Soviet rule they have increased almost beyond belief. One of the chief causes of the growth has been the spirituality and democracy of the Baptist interpretation of Christianity. They hold that the Church has no political function. Hence the State does not fear them. The freedom and independence of the congregations make it impossible to mobilize them for political action. If they had a human authority over them, they might be used for wrong ends and the State would justly fear them. History teaches the sad lesson that centralized ecclesiastical

systems may be perverted to political uses and ends. Baptists seek to avoid this abuse.

Baptists believe that there are great basic principles underlying New Testament Christianity. They are universal and self-evident truths. Some years ago I stated these truths in the form of axioms as follows:

First, the theological axiom: The holy and loving God has a right to be sovereign.

Second, the religious axiom: All souls are equally entitled to direct access to God.

Third, the ecclesiastical axiom: All believers are entitled to equal privileges in the church.

Fourth, the moral axiom: To be responsible the soul must be free.

Fifth, the religio-civic axiom: A free Church in a free State.

Sixth, the social axiom: Love your neighbor as yourself.

To the above I would now add,

Seventh, the civic axiom: The sovereignty of the State resides in the citizen.

These axioms may be reduced to one great universal principle which expresses the historical attitude of Baptists: the competency of the soul in religion under God. Baptists oppose all systems which concentrate responsibility in the hands of any class or group, whether they be priests, bishops, or other ecclesiastical officials.

These principles are at the foundation of the whole Baptist conception of Christianity. We believe they are universal and comprehensive enough to stand permanently as the expression of the fundamental meaning of religion. They are in the highest degree in harmony with the scientific spirit and with all the great ideals of civilization and principles of human progress.

Baptists are a great spiritual democracy possessing both the excellencies and the faults of such a body. An article by a writer in an iconoclastic American magazine recently painted the Baptists in lurid colors. Occasionally the writer does give a fact, but most of the article is reeking with animosity and abounds in false statements. He was not looking for the truth about the Baptists. He went to the Baptist garbage barrel and selected specimens to his taste and spread them on the pages of the magazine. If he had entered the front door and observed the Baptist household he would have painted a different picture. He would have found many of the wealthiest and most cultured along with many that are poor. He would have found a people strong in the city as well as the country. He would have found first class as well as second and third class schools. He would have found broadminded men of vision as well

as reactionaries. He would have found remarkable unity as well as diversity. He would have found genuine tolerance as well as the narrow intolerance he so much emphasizes. In short this writer, if he had eyes to see, would have found a great spiritual democracy, full of virility and high purpose, inspired by a common vision of righteousness, debating and discussing and sometimes wrangling over points of difference, struggling with poverty and abounding in wealth, advocating some foolish things but in the main committed to great constructive ideas,—in a word, he would have found a people full of life and health in spite of many faults, and inspired by high ideals and a common purpose to serve God and humanity.

—Courtesy of *The Forum Magazine*.

CAREERS AT A CRITICAL MOMENT*

By THURMAN D. KITCHIN

You have had four years of adventure and security in Wake Forest College. On this campus you have been made aware of the heritage of the past, the requirements of the present, and the possibilities of the future. Here have been born impelling memories that will strengthen you. Here have been formed enduring friendships that will fortify you against loneliness and adversity. Here have been acquired knowledge and skills that will multiply your power of effectiveness. Here you have been initiated into the fraternity of men and women who seek and serve the truth.

And now you are compelled to begin your careers at a critical moment in the history of mankind. You must live and work in a world shaken to its foundations.

It is the function of institutions of learning and their graduates to promote social progress, not by methods of revolution and radical reconstruction, but by the slower processes of evolution and education. For this reason in a period of crisis colleges are inevitably criticized on the ground that they are conservative or reactionary institutions. However, the college must carry on its mission of enlightenment and healing even in a world lacerated by war. It must continue to educate, to implement ethical ideals with scientific investigations, to preserve the essential elements in civilization, and to lay secure foundations for the future.

As graduates of a Christian college you are to be children of light in the darkness of an imperiled and broken world. In times of crisis

*An address to the members of the graduating class at Wake Forest College, May 25, 1942.

individuals are apt to be governed by their emotions and sentiments, and sometimes by misinformation. They are caught in the grip of fear and feel helpless under the shadow of powerful hostile forces. Then they try to shift their responsibility to others and put their trust in a leader who becomes a dictator. In such times it is our special obligation as college graduates to place our confidence in reason and truth, to shoulder our responsibilities as citizens without hesitation or evasion, and to put our trust in the power of right. In this way we may help to preserve, or to restore, the sanity that resists hysteria and understands human nature, social processes, and the values which have been tested in the history of human society and which should determine our attitudes and technique of action.

Moreover, as the sons of Wake Forest College, you will defend the freedom of the human spirit and the democratic way of life. This nation is committed to the task of winning the war. We recognize the propriety and urgency of this task, and the college will make its contribution. Its laboratories and research facilities will furnish skilled leadership. Its provision of intellectual and physical training will prepare the students for service. We shall defend democracy internationally, but at the same time we must preserve and develop it internally. This can be done on the condition that you, and other American youth like you, are ready to undertake the service and make the sacrifices that the upbuilding and maintenance of true democracy demand of us. Only the individuals who have the respect for human personality which is the central principle of democracy and the obedience to truth which is essential to education may be expected to pay this price for freedom and peace.

We are under ethical responsibility to be loyal to the Government that guarantees whatever liberty and security we enjoy. The Nazi program is committed to the destruction of the historic pattern of Europe, the democratic institutions and traditions, the Christian ideals and philosophy, and the basic freedom of the human spirit. Our nation will resist the destruction of these precious values. But it is not enough for us to be the arsenal of democracy, furnishing the implements of war. It is not enough to cover the oceans with English and American ships and to cover hemispheres with a blanket of airplanes. We must strengthen the intellectual and moral fibre of our people and in this task professional men and women should be leaders.

In such a crisis our duty is clear. We must be sensitive to the urge of duty and loyal to the ideals that led us to see the light. Effective loyalty in a time like this must be constructive. The conflicting details in the immediate surroundings must not be allowed to blind us to the

more remote ideals that lie upon the distant horizon. It is true in all times that those who win distinction must manifest complete loyalty to a guiding principle. This quality of mind and personality requires the ability to comprehend both the obstacles and difficulties of the present and the courage and the faith to follow the path that leads to an enduring peace in a better world. Courage nurtured through difficulties, faith through sacrificial service, and a greater life through supreme devotion to an ideal.

Finally, as Wake Forest men you will look beyond the present crisis and seek the achievement and preservation of the spiritual values we hold most dear. After the war is over there will still be intelligence, courage, and loyalty to high principles. Faith, hope, and love will never disappear. These values are grounded in reality, and the kingdom of truth, mercy, and righteousness cannot be shaken. There are tragically difficult days ahead of us. But we shall meet them in the spirit of Jesus, the most independent of all thinkers and the most calmly heroic of all conquerors, who has taught us to meet life's trials with patience, its duties with courage, and its opportunities with discernment.

Alexander Maclaren in one of his expositions calls attention to the fact that farewell has been said in a variety of ways.

The Hebrews said *Shalom*, "peace." In a world at war we wish for you a spirit of inner calm.

The Greeks said *Chairete*, "rejoice." And so do we say to you, not shutting our eyes to the tragedy in the world but confident of the ultimate victory of right, "Rejoice! Be of good cheer."

The Romans said, *Vale*, "be strong!" This crucial moment in the world's history calls for men of strength and endurance. Be strong!

We who speak English say, Good-bye. It is a contraction of the words, "God be with you." With the help that comes from God you may know an inner calm in a warring world, you may rejoice in the assurance of victory, and you may be strong for all life demands. Good-bye, God be with you!

"THE FOUNDATIONS OF FREEDOM"*

By SENATOR WALTER F. GEORGE

This morning I am speaking upon the Baptist Hour, and it is fit that I should dwell for a few moments upon the part Baptists have played in the establishment of religious freedom.

The Constitution of the United States, which public servants are sworn to support, provides the legal basis for the freedoms which the

* Radio Address on the Southern Baptist Hour, March 4, 1945.

people of this country now enjoy. This immortal document, as school children know, is divided into three parts: the Preamble, the Constitution proper, and the Amendments.

The Preamble sets forth the aims of the government and is as follows: "We, the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of Liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America." The founding fathers, in these terse and profoundly meaningful words describe the ends they sought through the establishment of a central Federal Government.

The Constitution set up the machinery for a democratic government and its framers endeavored, so far as humanly possible, to safeguard the rights and to conserve the interests, common to all the people. In this document only one reference is made to religion. And yet it must be remembered that the basic philosophy underlying the Constitution is the concept of human liberty as the inalienable right of the individual as a responsible moral being. The closing words of Article VI declare that "no religious test shall ever be required as a qualification to any office or public trust." Under this, no man, legally chosen, could be deprived of serving his country on account of either his religion or his lack of religion. Justice Joseph Story, commenting on this clause said that "it had a higher object; to cut off forever any pretense of any alliance between church and state in the national Government." This, however, was not the interpretation placed upon Article VI when the document was presented to the several states for ratification. Throughout the country the fight raged and the proposed Constitution in general, in particular, and in detail was strongly assailed and stoutly defended. The point at which it was most strongly criticized was its lack of a Bill of Rights. The charge was made that the framers of the Constitution had provided no adequate guarantees for the preservation of the human rights for which the glorious Revolution had been undertaken and for which the Revolutionary War had been fought. The American Bill of Rights must be rightly interpreted as a reaffirmation of those immemorial rights of free men sacred against all government, whether local or general.

Thomas Jefferson wrote from Paris in 1788 that "were I in America, I would advocate it (the Constitution) warmly till nine (States) should have adopted, and then just as warmly take the other side till the declaration of rights is annexed to it."

The State Convention of New York, Pennsylvania, New Hampshire,

Virginia, North Carolina, and Rhode Island expressed anxiety because civil and religious liberty had not been fully safeguarded. Several of these states previously had enacted a State Declaration or Bill of Rights. Virginia hung in the balance. Patrick Henry, George Mason, James Monroe, Benjamin Harrison, John Tyler, William Grayson, and other leaders opposed the adoption of the Constitution. James Madison returned late to enter the state campaign. The Baptists, now grown to be the most numerous religious body in the state, were the protagonists of complete religious freedom. For two hours Madison addressed the crowd, made up largely of Baptists, which had assembled at Orange Court House; and when he had finished Elder John Leland, the foremost Baptist minister of that day, urged everyone to vote for James Madison as their representative to the State Convention called to ratify the Constitution. He was elected. In the meeting of that body Madison, through argument, persuasion, and promises, won the vote for adoption.

Between 1766 and 1778, forty-two Baptist ministers had been arrested and imprisoned by the Colonial authorities of Virginia, acting in accordance with existing laws, and the charge against all of them was preaching the gospel contrary to the canons of the Established Church. Patrick Henry pleaded in their defense. Thomas Jefferson sought to protect them through the introduction of a bill known as "An Act for Establishing Religious Freedom," which became law in 1786. But the man to whom all lovers of religious liberty in this country owe the greatest debt is James Madison, who richly deserved the title which history has bestowed upon him, namely, "The Father of the Constitution." This man appeared repeatedly in the court of his own county to defend "Baptist non-conformists." In 1774 he denounced "that diabolical, hell-conceived principle of persecution" which had thrust many Baptist ministers into jail. In 1776 he supported Jefferson's measure for religious freedom, and in 1786 successfully carried through its enactment by the Virginia Assembly. In 1788 he pledged his efforts to secure amendments to the new Constitution, which would be incorporated as a Bill of Rights, and when the new Congress met he fulfilled his pledge, and on December 15, 1791, he witnessed a great scene, the incorporation of the first ten Amendments, our Bill of Rights, which became thereby a part of the fundamental law of the land. The first of these amendments to the Constitution is the foundation of complete freedom of religion in the United States: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

The first declaration in support of religious liberty ever uttered in the English language was made in 1611 by the General Baptists who

had fled from England to Holland in order to escape persecution. A portion of this group returned to their native land. One pastor after another was imprisoned in Newgate Jail. The faithful congregation continued to meet somewhere in Old London, and from this dingy meetinghouse "there flashed out, first in England, the absolute doctrine of religious liberty." In 1614 Leonard Busher, a Baptist layman, addressed to James I "A Plea for Liberty of Conscience." In 1620 a group of Baptists made "A Most Humble Supplication to the King's Majesty" for religious freedom. In 1636, Roger Williams and his fellow believers in religious liberty formed a compact made by the new settlers of Providence Plantations, by which they were to be governed. In the interest of freedom of conscience they limited the power of this government to "only in civil matters." This was the first community in Christian history from A.D. 320 to A.D. 1636 in which religious freedom was fully assured. In 1663 Dr. John Clarke, pastor of the Newport Baptist Church, Rhode Island, secured from Charles II a royal charter which set up the first government under the English crown which guaranteed "full liberty in religious concernments." In 1774 Isaac Backus, representing the Warren and other Baptist associations, made the first plea to the Continental Congress that religious as well as political freedom should be sought for in the conflict upon which this country was about to enter. In 1774 the Baptists of Virginia were the first religious body to declare their support of the American Revolution. In 1788, the Baptists of the United States stood unitedly for the adoption of an amendment to the Constitution that would provide religious freedom.

John Locke, the eighteenth century philosopher, declared that "the Baptists were the first and only propounders of absolute liberty, just and true liberty, equal and impartial liberty"; and George Bancroft, statesman and historian, asserted that "freedom of conscience, unlimited freedom of mind, was first a trophy of the Baptists."

In 1788 thirteen small colonies, separated by distance, cultural background, and religious beliefs were seeking to form a single national organization. Today a world, brought through the radio and the airplane into relations closer than our Colonial fathers ever dreamed to be possible, is trying to form a single world organization. For its full realization the United Nations need to agree upon common aims, and these should be set forth in an International Preamble, a World Constitution, erecting the machinery for a working co-operation of the United Nations, and an International Bill of Rights in which the basic, inalienable rights of mankind shall be declared and means provided for their protection.

The United Nations stand today where our forefathers stood more than a century and a half ago. The wisdom of the decisions which they made in 1788 and in 1791 are evidenced in the freedom which our citizens enjoy and in the progress which our nation has made. Because of this, America has an inescapable obligation to lead the United Nations into a world organization, embodying the principles and safeguarding the freedoms that have made the United States the freest, the greatest, and the most prosperous nation on earth. Freedom of religion is vital and essential to any world organization that shall endure and prosper.

Twenty-six years ago Woodrow Wilson, in whom centered the hopes of millions eager for the freedoms which we enjoy in America, presented a plan for a League of Nations to secure peace and democracy for all. World War I had ended. The peace delegations of the nations were gathered in Paris. President Wilson presented to the Commission on the Drafting of the Covenant for the League of Nations a proposed Covenant that embodied the ideals and principles that have made our nation free. Article VII of Mr. Wilson's Covenant dealt with the freedom of religion and read as follows:

"Recognizing religious persecution and intolerance as fertile sources of war, the Powers signatory hereby agree, and the League of Nations shall exact from all States seeking admission to it, the promise that they will make no law prohibiting or interfering with the free exercise of religion, and that they will in no way discriminate, either in law or in fact, against those who practice any particular creed, religion, or belief, whose practices are not inconsistent with public order or public peace."

From February 3 to February 13, 1919, the Commission on the Drafting of the Covenant of the League considered this proposal, which was in effect the international proscription of religious persecution. On February 13, in the absence of President Wilson, the other members took final action. On that fatal day, the Commission decided that "in view of the complications of this question, it would be preferable to omit this article altogether," and perhaps in so doing the seed of World War II were sown. Had President Wilson's proposal been adopted and properly implemented by the nations composing the League of Nations, the whole course of recent history would have been radically changed. The persecution of the Jews and other religious minorities would have been prevented and the whole world would have known a new birth of freedom.

The Baptists played an important part in the securing for this nation the benefits of religious liberty. They face today a far greater opportunity than that which confronted our spiritual forefathers. They are

called to bring to bear their influence upon those who shall participate in the Conference of the United Nations when they meet together to create a world organization, having for its object the maintenance of a just and durable peace. The Baptists of America cannot do better than to endorse in principle the proposal made by President Wilson, and secure the signatures not only of the Baptists of this nation, now more than eleven million in number, but also the signatures of other millions of Americans of other denominations who share with them a like devotion to freedom of religion.

THE BAPTIST MESSAGE AND MISSION FOR THE WORLD TODAY

[Presidential Address by the REV. GEO. W. TRUETT, D.D., LL.D.]

Baptist World Alliance, Atlanta, Ga., Sun., July 23, 1939.

As Baptists from around the encircling globe are gathered in the beautiful forward-looking and nobly hospitable city of Atlanta, in the Sixth Session of the Baptist World Congress, surely gratitude deep and joyful is in all our hearts, when we recall the grace of God bestowed upon our world-wide Baptist fellowship, during the thirty-four years of the life of the Baptist World Alliance. We are here from five continents, and from some sixty different nations. These messengers of good will are here from the Far East—from India and Burma, and China and Japan; from Australia and New Zealand; from Africa and South America; from practically all the countries of Europe, except Russia, and even that great land will be represented by some of her exiled sons. We are here from Canada and Alaska, and Central America and Cuba, and from the Islands of the Seas. We are here from the United States, North, South, East and West.

One may well wonder whether there has ever assembled on this Continent a more significant religious gathering than is this Congress. The Baptist communion is the largest Free Church communion in the world, numbering between twelve and thirteen million adult members, not including Russia and some other sections where recent statistics are lacking. The Baptist family is by far the largest non-Catholic communion in the United States, her churches numbering more than ten million members. Included in this large company are between three and four million Negro Baptists, whose remarkable growth in numbers and in glorious achievements, let me say to our fellow Baptists from other lands, will forever stand out as epic chapters in the religious life of America.

All these Baptists here assembled, and the millions of Baptists repre-

sented by these messengers, we would fervently salute with Paul's benediction: "Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ." Nor would we stop with our salutations to our fellow Baptists, but we would also say with Paul, to our fellow Christians of every name and land: "Grace be with all them who love the Lord Jesus Christ in sincerity."

It is especially gratifying to us all that so many missionaries, from lands near and far, are here with us in this Congress. They are our most honored messengers. The largest and best contribution made to the missionary cause is the missionary. More important than all our gifts in money, important as these are, are the lives of the missionaries. The paramount benefactors of the world today are not those who add to life's quantity, but those who add to its quality. Well does our Master say: "A man's life consisteth not in the abundance of the things which he possesseth." What money gift to missions could compare with the life of the missionary, William Carey? Or with the lives of Adoniram Judson, and Luther Rice, and Matthew T. Yates, and Lottie Moon, and Henrietta Hall Shuck, and Robert Morrison, and David Livingstone, and John G. Paton, and John E. Clough, together with an unnumbered host of faithful men and women whose missionary lives have markedly changed the world? Carey translated the whole Bible into six different languages, and the New Testament into twenty different dialects. The capable, faithful Christian missionary is the chief ambassador, the best interpreter, the most faithful mediator in all the world. We stand in most grateful salute, upon every thought of our valiant missionaries and their immeasurably blessed work!

I would also speak a very personal word concerning one who is here with us today, even our own beloved World Secretary, Dr. J. H. Rushbrooke. Through the years of intimate association and conference and travel with him, he has continually loomed larger in Spiritual wisdom and strength, and in epoch-making serviceableness. He is the best informed man about Baptist affairs in all the world today. The indebtedness of our Baptist world family to this humble Christian brother, and this incomparable Baptist leader, can never be fully realized by us while we are here in the flesh. His record is on high, and glorious shall be his reward from Him Whom he lives to serve. He is one of God's chiefest gifts to our Baptist people, in all their long and eventful history. May God spare him to us yet many years, and crown all these years with ever-increasing happiness and usefulness!

It is no small matter that these thousands of Baptists have journeyed from near and far, to this World Congress. You have come together

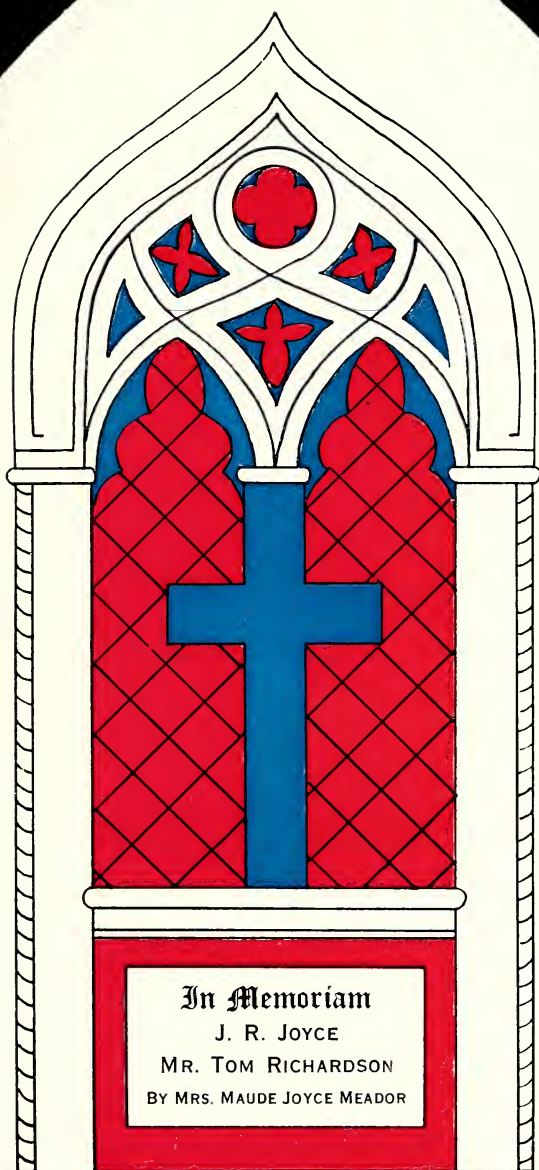
in one of the most ominous and epochal hours in the life of the world. Stupendous influences and forces are shaking the world to its very foundations. The deadly menace of materialism casts its baleful shadow throughout all realms, and among all peoples. The astounding fact of ghastly persecutions, both racial and religious, continues to challenge the whole world with horror, and to make a blot that is an unspeakable disgrace to civilization. Fear seems to have the pass-key to whole nations, as well as to myriads of individuals, whether in palace or cottage. Vast changes are rapidly sweeping the world as swirling ocean currents sweep the seas. These changes are economic and financial, political and governmental, educational and social, moral and religious. The world is still in the dreadful aftermath of the most ghastly and widely desolating war in all the history of mankind. The instability of reconstruction continues to plague the nations, both large and small. Misunderstandings, both national and international, seem relentless in their persistence. Wars and rumors of wars even now are casting their dark shadows across the earth. All these conditions poignantly remind us how desperately we need help above ourselves.

On every hand, the acutely searching question is heard: Have Christians an adequate remedy for the poignantly troubled world situation of today? Is there a Door of Hope in the valley of Achor? Is there any helper anywhere who is able to heal the awful hurts of our wounded, sinning, suffering world? Happy am I to believe that this assembled Congress, with united and unfaltering conviction would answer: "Yes," to such question. We would fervently sing with the poet:

"We know of lands that are sunk in shame,
Of hearts that faint and tire;
And we know of a Name, a Name, a Name
That can set such lands on fire."

And there is only one Name that can do it. "Thou shalt call His Name Jesus, for He shall save His people from their sins." An ancient prophet foretold His coming in these words: "For unto us a child is born, unto us a son is given; and the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."

Here then is the one all-sufficient Mediator between God and man, between man and man, and between nation and nation. He is the Mighty Daysman, the Great Reconciler, the Center of Unity. When men really love Him, they will love one another. He is the outstanding miracle of the ages. The search-light of criticism has been focused upon Him, both by friends and foes, for nearly two thousand years, and yet



In Memoriam

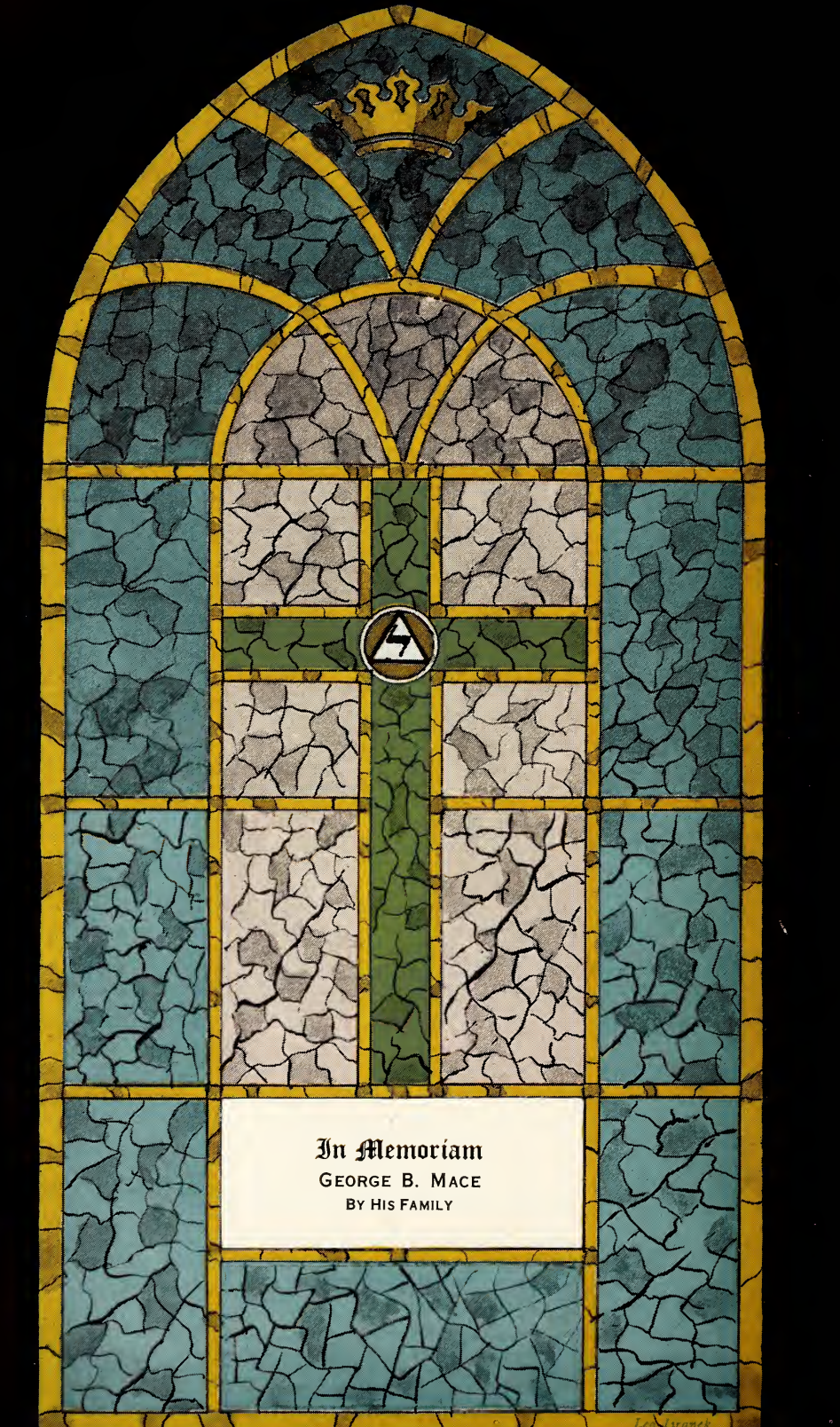
J. R. JOYCE

MR. TOM RICHARDSON

BY MRS. MAUDE JOYCE MEADOR

*Behind the cloud the starlight lurks,
Through showers the sunbeams fall;
For God, who loveth all his works,
Has left his hope with all!*

—WHITTIER.

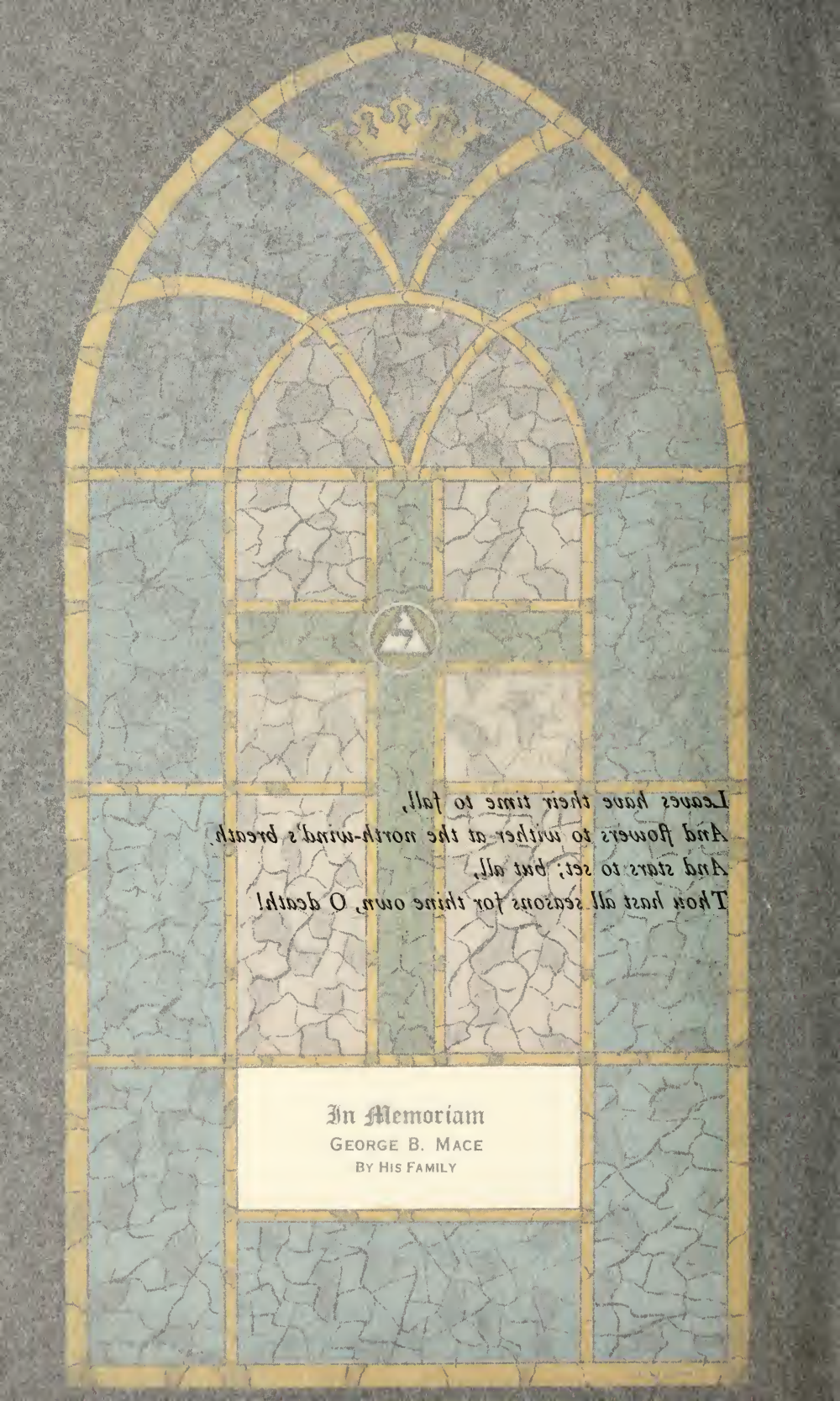


In Memoriam
GEORGE B. MACE
BY HIS FAMILY

that failed, through all the centuries, to find in Him one suggestion of sin, one ill-advised word, one selfish deed. He was born in the first century, yet He belongs to all centuries. He was born a Jew, yet He belongs to all races. He was born in Bethlehem, yet He belongs to all countries. His challenging call is alike to Saxon, and Teuton, and Mongolian, and Slav, and Latin, to come penitently to Him for His forgiving grace, and His empowering help. Oh! who would not wish to follow in Christ's train, through all the swift-changing years of time, and then, beyond, throughout the ceaseless cycles of eternity?

The question arises: What is the purpose of this Baptist World Congress? What brings together this vast company of Baptists? The general answer is that we come on a mission of fraternity and inspiration. The more definite answer is that we come to get and to give renewed emphasis to "THE BAPTIST MESSAGE AND MISSION for the WORLD TODAY."

This Congress does well to have as its Motto Text, Paul's positive pronouncement: "For other foundation can no man lay than that is laid, which is Jesus Christ." The first question in the building of any structure relates to its foundation. One is a foolish builder if he fails to look carefully after the soundness and safety of the foundation of his building. There must be a foundation for a building, for a vocation, for a nation, for a life. The abiding strength and real value of any structure will depend ultimately upon its foundations. If the structure be built upon the sand, it is doomed to defeat when comes the storm. Even so, a religious faith must stand upon a solid foundation, or it will fall. Any and every religious denomination should be able and ready to give a clear reason, to people of other denominations, for its distinctive faith. I would here frankly say that for many years I have been a Unitarian and final source of religious truth, and have been able to do so. But I have found that God's Will for mankind is fully expressed in the Bible, and to that Will we are bound to conform, in all matters relating to doctrine, polity, ordinances, worship and Christian living. How shall we find out Christ's Will for us? He has revealed it in His Holy Word. The Bible, and the Bible alone, is the rule of faith and practice for Baptists. To them the one standard by which all creeds and conduct and character must be tested, is the Word of God. They ask only one question concerning all religious faith and practice, and that question is, "What Saith the Word of God?" No traditions, nor customs, nor councils, nor confessions, nor ecclesiastical formularies, however venerable and pretentious, guide Baptists, but simply and solely the will of Christ as they find it revealed in the New Testament. Christ is our one foundation, and we are to build alone upon Him. He is our Prophet, Priest and King, our one authoritative



Thou hast all seasons for thine own, O death!
And stars to set; but all
And flowers to wither at the north-wind's breath,
Leaves have their time to fall,

In Memoriam

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BY HIS FAMILY

it has failed, through all the centuries, to find in Him one suggestion of sin, one ill-advised word, one selfish deed. He was born in the first century, yet He belongs to all centuries. He was born a Jew, yet He belongs to all races. He was born in Bethlehem, yet He belongs to all countries. His challenging call is alike to Saxon, and Teuton, and Mongolian, and Slav, and Latin, to come penitently to Him for His forgiving grace, and His empowering help. Oh! who would not wish to follow in Christ's train, through all the swift-changing years of time, and then, beyond, throughout the ceaseless cycles of eternity?

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Teacher, our atoning, adequate Savior, our Divine Lord and King. His word is our Court of last appeal, and His Command is to be faithfully obeyed, whatever may be the cost. The mighty preacher, the late Dr. B. H. Carroll, has thus stated it for us: "The New Testament is the law of Christianity. All the New Testament is the law of Christianity. The New Testament is all the law of Christianity. The New Testament always will be all the law of Christianity." Baptists hold that this law of Christianity is the unchangeable and only law of Christ's reign, and that whatever is not found in this law cannot be bound on the consciences of men; and that this law is a sacred deposit, an inviolable trust, which Christ's friends are ever faithfully to guard and perpetuate, wherever it may lead, and whatever may be the cost of such trusteeship.

Just here it is seen that the Baptist message and the Roman Catholic message are the very antipodes of each other. The Roman Catholic message is sacerdotal, sacramentarian and ecclesiastical. In its scheme of salvation it magnifies the church, the priest and the sacraments. The Baptist message is non-sacerdotal, non-sacramentarian, and non-ecclesiastical. Its teaching is that the one High Priest for sinful humanity has entered into the holy place for all, that the veil is forever rent in twain, that the mercy seat is uncovered and open to all, and that the humblest soul in all the world, if he be truly penitent, may enter with all boldness and cast himself upon Christ. Baptists are in conscience compelled to reject and oppose sacerdotalism that puts a priest between a soul and Christ; and sacramentarianism that makes external ordinances in themselves, vehicles of grace; and ecclesiasticism that puts a church between a sinner and salvation. We are, in all kindly candor, compelled to say that the Catholic doctrines of baptismal regeneration and transubstantiation are to the Baptist mind fundamentally subversive of the Spiritual realities of the Gospel of Christ. Likewise, the Catholic conception of the church, thrusting all its complex and cumbrous machinery between the soul and God, prescribing beliefs, claiming to exercise the power of the keys, and to control the channels of grace—all such lording it over the consciences of men, is to the Baptist mind an insufferable tyranny in the realm of the soul, and tends to frustrate the grace of God, to destroy freedom of conscience, and terribly to hinder the coming of the Kingdom of God. Still further must Baptists say frankly but kindly that they find no authority in the New Testament for one man as the infallible head of an ecclesiastical organization. Peter evidently did not know that he was a Pope, nor did his fellow apostles know it. He was a fallible, married man; he did not appoint the successor to Judas; he associated with his fellow Christians. It will be recalled that Paul withstood Peter to his face. History will not let us forget that papal aggres-

sion began with Leo, about the middle of the fifth century, and culminated with Hildebrand, about the middle of the eleventh century, and reached its astounding climax at the Vatican Council, in 1870, by the formal declaration of papal infallibility. That was one of the astonishing events in all history, when the Vatican Council, by majority vote, decreed the dogma of papal infallibility. It is not to be wondered at that the excitement was at white heat, during the discussion of such dogma, and especially when the final vote was announced. You will recall that in the midst of all the turmoil and tenseness of that excited assemblage, Cardinal Manning stood on an elevated platform, holding in his hand the paper just passed, declaring for the infallibility of the Pope, and shouted these words: "Let all the world go to bits, and we will reconstruct it on this paper." A Baptist smiles at such an announcement, but not in derision and scorn. Although the Baptist is the very antithesis of his Catholic neighbor, in Biblical conceptions and contentions, yet the Baptist will wholeheartedly insist that his Catholic neighbor must not be prevented from having his candles, and incense, and sanctus bell, and rosary, and whatever else he wishes in the expression of his worship and faith. A Baptist must, in conscience, at all times, and everywhere, plead for absolute religious liberty for his Catholic neighbor, for his Jewish neighbor, and for everybody else. But what is the Baptist answer to the contention of his Catholic neighbor for papal infallibility? Holding aloft a little book, the name of which is the New Testament, the Baptist shouts this cry: "Let all the world go to bits, and we will reconstruct it on the New Testament."

It matters vitally what we believe. Ideas rule the world. The world's conduct is moulded by its beliefs. A religious denomination is moulded by its ruling principles, just as is a nation, and as is an individual. The late President Mullins has left on record one sentence that may well characterize the historic significance of Baptists. That sentence affirms the competency of the individual, under God, in matters of religion. That principle is the keystone truth of the Baptists. By this principle is meant, not a competency of the individual in the sense of human self-sufficiency, but a competency, under God. Religion is a matter of personal relationship between the soul and God, and nothing extraneous may properly intrude here—no ecclesiastical nor civil order, no church, nor ordinance, nor sacrament, no preacher, nor priest, may dare to stand between the individual soul and Christ. Out of this cardinal, bed-rock principle, all our Baptist principles emerge.

When we turn to the New Testament, which is the law and guide-book for Christ's people, we find that supreme emphasis is everywhere put upon the principle of individualism. The individual is segregated

from family, from church, from state, from society, from dearest earthly friends and institutions, and brought into direct, personal dealings with God. Everyone must give account of himself to God. There can be no sponsors or deputies or proxies in such vital matter. Each one must repent for himself, and believe for himself, and be baptized for himself, and answer to God for himself, both in time and in eternity. Quaint John Bunyan was true to the New Testament teachings, when in his *Pilgrim's Progress* he made the entrance into the narrow way to heaven, a wicket gate so small that only one could go in at a time. In the Kingdom of God the individual is always the unit. The clarion call of John the Baptist is to the individual: "Think not to say within yourselves, we have Abraham to our father, for I say unto you that God is able of these stones to raise up children unto Abraham. And now also the axe is laid upon the root of the trees; therefore, every tree that bringeth not forth good fruit is hewn down and cast into the fire." One man can no more repent and believe and obey Christ for another, than he can take another's place at God's judgment bar. Neither persons nor institutions, however dear and powerful, may dare to come between the individual soul and God. "There is one mediator between God and men, the man Christ Jesus." Let both the state and the church, let any institution, however dear, and any person, however near, stand aside, and let the individual soul have his own direct and personal access to God. One is our pontiff, and His name is Jesus. The undelegated sovereignty of Christ makes it forever impossible for His saving grace to be manipulated by any system of human mediation, whatsoever.

It follows, therefore, logically and inevitably, that every man has the right to worship God according to the dictates of his own conscience; and that no man, nor set of men, no government, religious or civil, has the right to dictate how a person may worship God, and to punish him if he does not worship that way. The right of private judgment is the crown of jewel of humanity. And for any person or institution to dare to come between the soul and God is a blasphemous impertinence and a defamation of the crown rights of the Son of God. Baptists regard as an enormity any attempt to constrain men by penalty or patronage, to this or that form of religious belief. What a frightful chapter has been written, the world around, by disregard of this lofty principle of freedom of conscience, and its inevitable corollary, the separation of church and state! John Bunyan was kept in jail for twelve long years, because he utterly rejected the claim of the state to forbid his preaching the Gospel of Christ. Yonder in Massachusetts, Henry Dunster, the first President of Harvard, and one of its chiefest helpers, was removed from the presidency, because he objected to infant baptism. Roger Williams was

banished, John Clarke was put in prison, and Obadiah Holmes was publicly whipped on Boston Common; and all this, because they refused to stultify their consciences. In Connecticut, the lands of our Baptist people were confiscated and their goods sold, to build a meetinghouse and support a preacher of another denomination. In old Virginia, the battle for religious and civil liberty was long and grandly waged, and the final triumph recorded there was such as to write imperishable glory upon the name of Virginia forever. Fines and imprisonments and persecutions were everywhere in evidence in Virginia, for conscience sake. On and on our Baptist forbears waged their unyielding battle for religious liberty, in Virginia, in the Carolinas, in Georgia, in Rhode Island, and Connecticut, and Massachusetts, and wherever else they lived and labored. They dared to be odd, to stand alone, to refuse to conform, though it cost them suffering and even life itself. They pleaded, and suffered, and kept on with their protests and remonstrances and memorials, until, thank God, forever, their contention was won, in these United States, and written into our country's Constitution, that church and state must, in this land, be forever separate and free, and that neither must ever trespass upon the distinctive functions of the other. Historic justice compels me to say that this was preeminently a Baptist achievement. Let me hasten to add that this achievement was not because Baptists were inherently better than their neighbors—we would make no such arrogant claim—but because of their unwavering loyalty to the God-given principle of freedom of conscience. The impartial historian will ever agree with Mr. Bancroft, our American historian, when he says: "Freedom of conscience, unlimited freedom of mind, was from the first the trophy of the Baptists." And such historian will also agree with the noble champion of human rights, John Locke, who said: "The Baptists were the first propounders of absolute liberty, just and true liberty, equal and impartial liberty." And still again, will he agree with the eminent Judge Story, long a member of our Nation's Supreme Court, when he says: "In the code of laws established by the Baptists in Rhode Island, we read for the first time since Christianity ascended the throne of the Caesars, the declaration that conscience should be free, and that men should not be punished for worshipping God in the way they were persuaded that He requires."

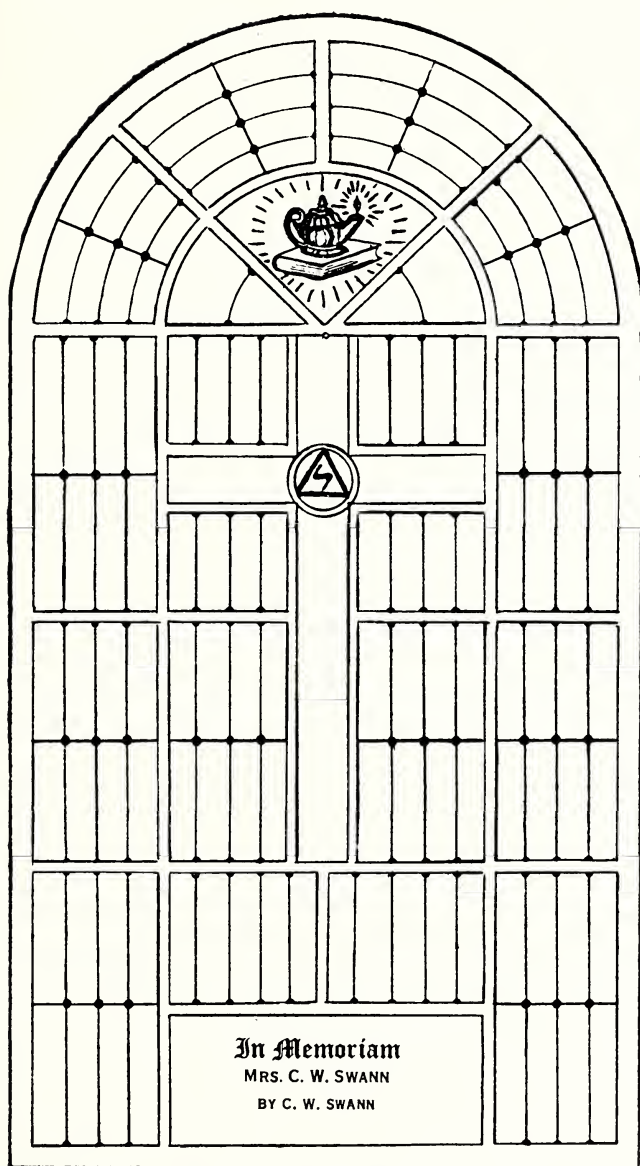
Whitelaw Reid says that the greatest fact of modern history was the rise of the American nation. We must demur to such statement, and insist, instead, that the greatest fact of modern history was the discovery of the idea of liberty, religious and civil, and that such discovery was made preeminently by the Baptists. Religious liberty is the nursing mother of all liberty. Without it all other forms of liberty must soon

wither and die. The Baptists grasped this conception of liberty in its full-orbed glory, from the very beginning. Their contention has been, is now, and must ever be, that it is the God-given and indefeasible right of every human being, to worship God or not, according to the dictates of his conscience; and, as long as he does not infringe upon the rights of others, he is to be held accountable to God alone, for all his religious beliefs and practices. And Baptists make this contention, not only for themselves, but as well, for all others—for Protestants of all denominations, for Romanists, for Jews, for Quakers, for Turks, for Pagans, for all men everywhere. Their contention is not for mere toleration, but for absolute liberty. There is a wide difference between toleration and liberty. Toleration implies that somebody falsely claims the right to tolerate. Toleration is a concession, while liberty is a right. Toleration is a matter of expediency; while liberty is a matter of principle. Toleration is a gift from man, while liberty is a gift from God. It is, therefore, the consistent, insistent and persistent contention of our Baptist people, always and everywhere, that religion must be forever voluntary and uncoerced, and that it is not the prerogative of any power, whether civil or ecclesiastical, to compel men to conform to any religious creed or form of worship, or to pay taxes for the support of a religious organization to which they do not belong, and in whose creed they do not believe. God desires free worshippers, and no others.

In view of their essential principles, it is easy to understand why Baptists believe that every State Church is a spiritual tyranny. In the very nature of the case, there can be no proper union of church and state, because their nature and functions are utterly different. Jesus stated the principle in the two sayings, "My Kingdom is not of this world," and "Render unto Caesar the things that are Caesar's, and unto God the things that are God's." When, therefore, the state seeks to play mentor to the church, or the church to the state, a Pandora's box of evils will be loosed upon the people.

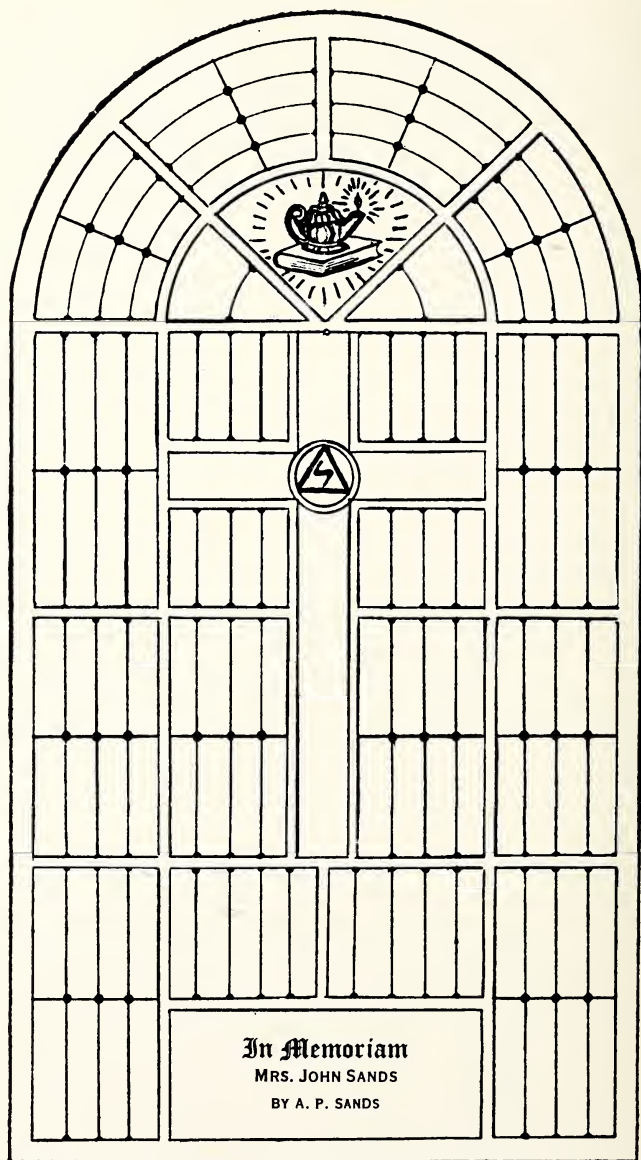
"Let Caesar's dues be paid
To Caesar and his throne;
But consciences and souls were made
To be the Lord's alone."

In their adherence to the union of church and state, Luther and Calvin and Zwingli and other great reformers suffered the Reformation to pass into eclipse, in a distressingly large measure. That one utterance of Jesus, "Render unto Caesar the things that are Caesar's and unto God the things that are God's," marked the divorcement of church and state, once and for all. It marked a new era for the creeds and



*Behind the dim unknown,
Standeth God within the shadow, keeping
Watch above His own*

—JAMES RUSSELL LOWELL.



Life's a voyage that's homeward bound

—HERMAN MELVILLE.

deeds of men. It was the sunrise gun of a new day, the echoes of which are to go on, and on, until the doctrine of "A Free Church in a Free State," shall have absolute supremacy, in every land, whether great or small, around the encircling globe.

Concerning the church, Baptists hold that it is a Divine institution, not evolved from the changing conditions of society, but expressing the mind of Christ; that it is an enduring institution, adapted to all times and climes; that it is the custodian of the truth, to hold and teach it to the end of time, and to all peoples. They hold that a church of Jesus Christ is a spiritual institution, and that it is a pure democracy, without disbarment of franchise to any member, on the ground of nationality, race, class or sex. There are two ordinances of the church,—Baptism and the Lord's Supper, neither as a means of salvation, but both figurative and commemorative. It is a vital Baptist principle that spiritual birth must precede church membership and these two ordinances.

Baptists hold the immemorial position that all true believers in Christ as their personal Savior, are saved, having been born again; and this without the intervention of preacher, priest, ordinance, sacrament, or church. Therefore, we profoundly rejoice in our spiritual union with all who love the Lord Jesus Christ in sincerity and truth. We cherish them as our brothers in the saving grace of Christ, and heirs with us of life and immortality. We love their fellowship, and maintain that the spiritual union of all true believers in Christ is now, and will ever be a blessed reality. This spiritual union does not depend on organizations, or forms, or ritual. It is deeper, higher, broader and more stable than any and all organizations. Baptists joyfully cherish all these believers in Christ, as their brothers in the common salvation, whether they be found in a Protestant communion, or in a Catholic communion, or in any other communion, or in no communion.

Surely, surely, all right-thinking Christians, whatever their name and creed, must cherish in their hearts a deep and abiding Christian love for all their fellow-believers in Christ; and must most gratefully rejoice in all that they are doing for the salvation of the lost of earth; and for every token of honor that they bring to Him Who is Lord over all and blessed forevermore. This joyful and understanding fellowship of Christ's people is to be cherished and magnified in every wise and worthy way. Well does John Calvin remind us that disagreement among Christians may proceed without any violation of charity, and that there is no spiritual unity except in Christ, and no charity of which He is not the bond. Wisely and faithfully does Calvin go on to say that the chief point in preserving charity, is to maintain faith, sacred and entire. One thing must be clear to us all—there can be no real unity at the expense

of the truth. Any unity, except in the truth, would not only be fatal, but it would also be treachery to Christ. It behooves all Christians faithfully to inquire how they may come closer together. Shall they do so by reducing their beliefs to the minimum? Any union which is not based on the unreserved acceptance of the Lordship of Christ, falsifies itself, and should be promptly rejected by all serious minded men. That would indeed be very shallow and unworthy reasoning which advocates union by compromise, in the realm of spiritual truth. Its voice is the voice of Jacob, but its hands are the hands of Esau.

Our Baptist message to our brethren of other communions may be stated in these three words—Truth, Freedom, Unity. And these words stand in the order named—Truth, Freedom, Unity. Our first concern must ever be for truth. “Ye shall know the truth, and the truth shall make you free.” Any other union is fictitious and must end in disaster. Let us ever hold fast to our one source of authority in spiritual matters. It is not in a man, nor in a church, nor in personal desires and expediency. In the days of the ancient Judges, “Every man did that which was right in his own eyes.” Jesus’ word is, “If ye love me, ye will keep my commandments.” The only possible road to real Christian union is by the way of the unreserved acceptance of the Lordship of Christ, as revealed in the Holy Scriptures. “One is your Master, even Christ, and all ye are brethren.” The abiding word for us all is: “Whatsoever He saith unto you, do it.”

The fact of our joyful Christian fellowship with Christ’s people—which fact is ever to be wisely magnified by us all, does not mean that we are to play fast and loose with our Christian convictions. Indeed, the momentous days which are now upon us call mightily for renewed clarity of thought, and for deepening of convictions concerning the message and mission of all Christ’s people. It is conviction that convinces. “There’s untold power in him who knows a thing is of God’s own willing, though doubts may shroud in cloud the transient hour.” “We cannot but speak the things which we have seen and heard.” “If the foundations be destroyed, what can the righteous do?” “For if the trumpet give an uncertain sound, who shall prepare himself to the battle?” The place of the Christian pulpit and the Christian teacher is no proper place for a religious stammerer. We need a reincarnation of the John Bunyan spirit, throughout all the Christian world today. He was long kept in jail, because of his fidelity to his Christian convictions. When he was offered his freedom, if he would put his conscience in shackles, he made the sublime reply: “I will stay in prison till the moss grows on my eyebrows, rather than make a slaughterhouse of my con-

science, or a butchery of my principles." That is the spirit for all God's people today.

Let us hark back again to the great doctrine of Religious Liberty, and its inevitable corollary, the Separation of Church and State. I speak now this special word to our Baptist people of our United States of America. While we are lamenting the loss of religious liberty and other civil rights, in different sections of the world, it behooves us to open our eyes to insidious encroachments here in our own land. With a great price, our fathers purchased this great freedom which we now enjoy. Let us see to it that we do not forget it, nor allow anybody else to forget it. Over a great bridge is a tablet which reads: "This is what the bridge cost." Then follows the list of the names of the workmen who lost their lives in the building of the bridge. We have no complete list of the many who suffered in this land that we might have the priceless boon of religious and political liberty. Their epoch-making service must not be forgotten. "Eternal vigilance is the price of liberty." In illustration of the subtle, but real encroachments upon liberty in America, call to mind the recent agitation in connection with the National Congress, to include church employees in Federal Security pensions. To be sure, such proposal was defeated by church pressure, but let the ominous fact be remembered that it was also church pressure that introduced the question into Congress. Take again, the fact of the allocation of public funds to sectarian purposes. That question has long and often been in the public mind, in one form and another. Bills are proposed, in various states, again and again, for taxes to be appropriated for sectarian schools. If haply any of our Baptist people have, in an hour of weakness, been in any way enthralled by this encroachment, let them speedily repent of such inconsistent course, and go and sin no more! Nothing in all the world is worth doing wrong for! Right at this point all our people need to be wide awake to danger, and faithful to principle, or results will badly plague us, later along. Once more, the frank declaration is here made that any trend or suggestion of the possible establishment of diplomatic relations between the United States and the Vatican would call forth an immediate and unyielding protest from uncounted millions of our American people. Our doctrine of religious liberty in America is for all our people alike. The Pope is simply the honored head of the Roman Catholic Church, and the plea that his dominion over a few acres of ground called the Vatican City, gives him the status of a temporal Sovereign, is essentially unreal. He has, in fact, no better title to receive governmental recognition from the United States than has the Archbishop of Canterbury, or the Moderator of the Presbyterian General Assembly of the United States, or the Presiding Bishop of the

United Methodist Church of this country. We call God to witness that we do not wish to be petty and inconsistent and un-Christian in our frank reference to this matter. But we do wish to be consistent and faithful to priceless principles, profoundly believing that these principles are of indispensable value, alike to Baptists, to Protestants of every name, to Catholics, to Jews, to Quakers, to everybody in our land.

If, forsooth, the charge is sometimes made that our Baptist people are "exclusive" and "intolerant," and "illiberal," let the answer be modestly repeated that, for the very religious liberty which our cherished brethren of all communions enjoy, they are, most of all, indebted to the Baptists. Surely this charge of intolerance and exclusiveness and illiberality is made without considered thought. Are our Baptist people exclusive and intolerant and illiberal, when the very foundation of their church polity is liberty, not only for themselves, but alike for everybody else? In all their unwavering advocacy of soul-freedom, in its completest measure, and of the destiny-determining principle of the Separation of Church and State, our Baptist people do not have a fleck or stain upon the fair page of their history.

What of our Baptist Message and Mission for the world of today? Is our message any longer needed, and will we be true to our heaven-appointed mission? It is an hour when we should look both backward and forward. The present is inexorably bound with both the past and the future. A mighty heritage now is ours, because of the great names and deeds of our Baptist forbears. There is John Bunyan, the immortal allegorist; and John Howard, the noble philanthropist; and John Foster, the brilliant essayist; and John Clifford, the mighty defender of men's rights; and Alexander MacLaren, the peerless Bible expositor; and Charles Haddon Spurgeon, the most glorious Gospel preacher, perhaps, since Paul. And there are our world-famed missionaries, the story of whose great deeds must forever thrill our hearts. And there were our great teachers like Boyce and Broaddus and Mullins and Strong and Robertson. There was Roger Williams, the outstanding apostle of religious liberty, for America and for the whole world. And there were great editorial voices sounded out in behalf of our Baptist World fellowship, like Prestridge and Pitt and others. There were B. H. Carroll, the Pauline preacher, and J. B. Gambrell, the sane philosopher, and R. C. Buckner, the wonderful friend of orphan children. There was John Hope, whose name and noble service enhance the glory of the fair City of Atlanta and the whole country. And there was Booker T. Washington, the world famed teacher and leader in the uplift of his whole race. We call to mind all these noble dead, and many others of our immortal

forbears, our hearts paraphrase the cry of Wordsworth: "Milton! thou shouldest be living at this hour—England hath need of thee."

We must not, dare not be indifferent to the heritage of mighty names and vital principles that have come down to us. We must vindicate our faith and heritage by our deeds. Over the doorway of the old Moorish palace, the Alhambra, carved in stone on one side was a book, and on the other, reaching out to clasp the book was a hand. There was a legend that when the hand clasped the book, the Alhambra would fall. That old Moorish palace is a fitting symbol of that Kingdom of evil which is prevalent throughout the earth, and for whose complete downfall and destruction Christ's soldiers go forth to war. Every faithful sermon is a cannon shot in this war. Every worthy Christian life is a steady bombardment against all evil. When will Satan's stronghold fall and the victory of Christ's soldiers be complete? When the hand worthily clasps the book, the Alhambra of Evil will fall. The hand is the hand of duty, the book is the book of doctrine, and when duty and doctrine clasp each other in fulness of Divine meaning and power, the reign of iniquity will crumble to ruin and utter defeat. "Lead on, O King Eternal, the day of march has come!"

This incomparably fateful hour in the life of the world calls for the dedication of our all for the furtherance of Christ's Kingdom throughout every nook and corner of this earth. Our task is nothing less than the evangelization of the whole world, and to bring it into obedience to Christ. Christianity cannot yield its claim to supremacy, everywhere, nor will it consent to enroll Christ in any Pantheon, anywhere. Christ must be Lord of all, or He will not be Lord at all. There are not two Saviors but one, and hence Christ's holy religion must be exclusive and adapted to all mankind. Paul states this vast truth in his sermon to the philosophers at Athens: "God hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitations, that they should seek the Lord, if haply they might feel after Him and find Him." A universal religion is required by the unity of the race. Christ's religion is necessarily intolerant of all pagan faiths, as truth is necessarily intolerant of falsehood and of error. There is no permanent standing room on this planet for the religion of Jesus Christ, and any alternative. It is an inevitable conflict to the finish, between Christianity and every high thing that exalteth itself, or opposeth himself, to God and His Christ. We must secure the acceptance of Christianity everywhere, if we are to preserve it anywhere. The self-preservation of Christianity is conditioned upon its universal sovereignty. It must win everywhere or run up the flag of surrender and defeat. There can be no concordats

or compromises in this eternally important matter. "He must reign until He hath put all enemies under His feet." We are in no losing battle when we follow Christ.

"He has sounded forth the trumpet that shall never call retreat;
He is sifting out the hearts of men before the Judgment Seat;
O, be swift my soul to answer Him, be jubilant my feet,
Our God is marching on."

Every Christian is to take Christ's world view of the Christian task. Three workmen on a cathedral were asked what they were doing. One said, "I am working for three dollars a day." The second said: "I am cutting this stone to make it fit into its place in the wall." The third said: "I am doing my best to help build that noble cathedral." There were three motives stated—wages, duty, vision. Every Christian is to say with the immortal Wesley: "I look upon the world as my parish"; and "The best of all is, God is with us." Balboa who first discovered the Pacific Ocean, stepped out into its briny waters, and planting there the Spanish flag, claimed that vast body of water, with all the lands it touched, for Ferdinand and Isabella, his King and Queen. With far larger confidence and courage we are to go forth to win this whole world for our Lord and His Christ.

To such end, we must major on Evangelism. That is the first note in the marching orders of our risen Savior and Lord. Evangelism is the missionary spirit in action. It is the forerunner and builder of churches. It is essential to all Christian expansion, and must give its benign influence to all sound teaching in the churches. Dr. Duff well said: "The church that ceases to be evangelistic will soon cease to be evangelical." In the New Testament, everything goes out from the churches and draws back into the churches. Whatever good may be done by methods and institutions apart from the churches, let us remember that Christ has put His honor in the churches, and it needs to be urged with all emphasis, that the hope of the people for a sound gospel, both for today and tomorrow, centers in the churches of the living God. "The Church of the living God, the pillar and ground of the truth." And the first and supreme business of every church is to win souls to the salvation and service of Christ. This work is not secondary and incidental, but it is primary and supreme. "As my Father hath sent me, even so send I you." "The Son of man is come to seek and to save that which was lost." If the seeking note for the salvation and training of souls be absent from a church, how much difference would there be between such church and an ethical club? All the estates of a church are to go afield, and stay afield, in this Christly work

of winning souls to Christ. And all who are won to Christ should follow Him in baptism; and these should all be faithfully taught and enlisted in the doing of all things Christ asks of His people. The preacher, the parent, the teacher, the laymen, the women, the eager young people, are all to be mobilized for this matchless crusade.

Certain fundamentals must be regarded if the soul winner is to win. First of all, there must be a deep realization of human need. God's people are often at ease in Zion, because they do not realize the depth and peril of humanity's need. The supreme tragedy of the world is sin. The whole earth is groaning under its curse. Sin turns the joys of life into the ashes of despair. Sin reigns alike in the hovels of the poor and in the palaces of the rich. Sin is the great separating force of life, even as love is its binding force. Sin divides families and communities and nations. Worst of all, sin separates man from God. The darkest hour this world has ever seen was when God hid His face from the dying Savior, and the saddest cry that earth has ever heard was that Savior's cry: "My God! My God! why hast Thou forsaken me?" Oh! that God's people might worthily realize that all about us are lost souls, hurrying on without hope and without God in the world!

But it is not enough for us to be given the vision of a lost world—we must also know of an adequate remedy for such lost world. Just here we come upon the most enchanting theme in the universe. It is the Gospel story of how a sinner may be saved. "There is none other name under heaven, given among men, whereby we must be saved." This gospel is the one, all-sufficient hope for mankind. It is the hope for the individual, and it is the hope for society. It changes the social order by first changing the social unit. Grace is as real as sin, and grace is far more powerful than sin. "Where sin abounded, grace did much more abound." Wherever the vital facts of Christ's death and resurrection are faithfully proclaimed, Christ verifies His promise: "And I, if I be lifted up from the earth will draw all men unto Me." This very hour, Christ is saving Korean demon worshippers, and South Sea Cannibals, and African Hottentots, and Indian Pariahs, and Confucian Scholars, and Brahmin Priests, and men of every type and temperament under heaven.

"I ask them whence their victory came?

They with united breath,

Ascribe their victory to the Lamb,

Their triumph to His death."

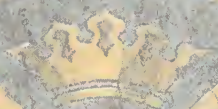
Let me hasten to say that our indispensable need in the winning of souls is to have the power of God with us. Certain it is that with-

out that supernatural power for which the early disciples tarried at Jerusalem, we might as well surrender the whole Christian propaganda. We would be left helpless in the presence of problems that not only perplex but utterly baffle us. There stands the glorious pledge of Christ to His people: "Ye shall receive power after that the Holy Ghost is come upon you." And, again, He says to His people: "Lo, I am with you alway." Granting this Divine guidance and power, difficulties melt away as fogs before the rising sun. Take a hasty glance at the Acts of the Apostles. The whole book is one triumphant song. Not a minor chord, not a discouraged preacher, not a fainting church, not one note of unfaith and fear can anywhere be found. What if they were thrown into prison? They had One who could use an earthquake as a key to open every dungeon on earth. What if there were mountains of difficulties to be faced? There was One with them who could pluck up the mountains and cast them into the sea. Oh! Let us be done with "limiting God!" He is the Almighty God, and our sure and adequate help is in Him. Let us be done with limiting God!

"Give us a watchword for the hour,
A thrilling word, a word of power;
A battle cry, a flaming breath,
That calls to conquest or to death;
A word to rouse the church from rest,
To heed its Master's high behest;
The call is given, Ye hosts arise;
Our watchword is Evangelize!

"The glad Evangel now proclaim,
Through all the earth in Jesus' name;
This word is ringing through the skies,
Evangelize! Evangelize!
To dying men, a fallen race,
Make known the gift of Gospel Grace;
The world that now in darkness lies,
Evangelize! Evangelize!"

The story is told that Julia Ward Howe once wrote to an eminent Senator, in behalf of a man who was suffering a great injustice. The Senator replied that he was so much taken up with plans for the benefit of the race that he had no time for individuals. She returned to the Senator this answer: "When last heard from, our Maker had not reached this altitude." God is great enough to specialize. One by one, was Jesus' method, as indicated in His parables and miracles. It was not a lost flock, but one lost sheep that drew the Shepherd into the night and storm. It was not over a Pentecost, but over one repenting



Rest, gentle shade, await thy master's will;
Then rise unchanged and be an Angel still
—Epitaph of Richard Jefferies

In Memoriam

MRS. MARY OLIVE GILLIE
BY GARLAND K. GILLIE

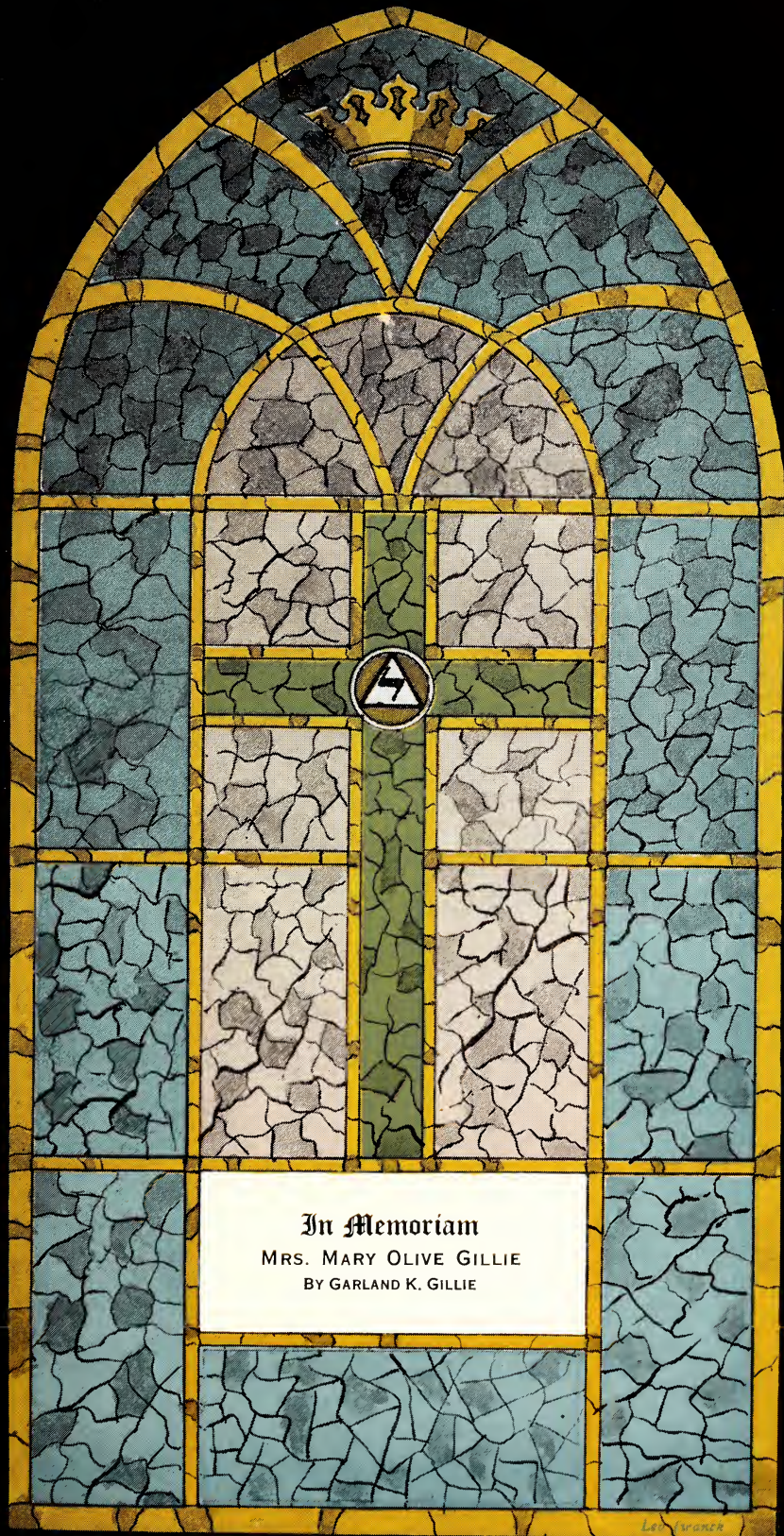
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MRS. MARY OLIVE GILLIE
BY GARLAND K. GILLIE



*Homeward serenely she walked with God's
benediction upon her.*

*When she had passed, it seemed like the
ceasing of exquisite music.*

—LONGFELLOW.

sinner that the angels sang. It was not a lost race, but a lost son that kept the father waiting at the gate. Jesus never raised an army from the dead. He stood at the bier and said: "Young man, arise!" He stood at the graveside and said: "Lazarus, come forth." In our Lord's sermons we find vast truths of His holy religion uttered, not to a great congregation, but to an audience of one. To a nameless woman, He announced the great principle of spiritual worship. To a proud ruler He preached His wondrous sermon on the new birth.

Well may Jesus' disciples walk in His steps. Andrew, when he found Jesus, brought his brother Simon to Jesus. Phillip, when he found Jesus told Nathaniel. Peter went from Joppa to Caesarea to have a personal interview with Cornelius. Paul, earth's greatest preacher, was an indefatigable personal worker. See him as he appeals to the Governor of Cyprus, to Felix, to Festus, to Agrippa, to Onesimus, the runaway slave. This appeal to the individual is the supreme secret of success. Every Christian of every age, condition and circumstance is to be an unceasing witness for Christ.

As we go on our world crusade, let all our Christian agencies be kept aflame with the passion of New Testament Evangelism. Let us call all the people back to the Bible, and end the famine that now obtains concerning it. Let plans be made that will regularly carry our religious papers into every home. Let all our training institutions dare to be aggressive and sanely Christian. Let us dare to live the glorious gospel we profess, and if need be let us gladly die for it!

Our declared principles inexorably commit us to a large program of service. The whole gospel for the whole world is our God-given program. The acid test of Jesus is: "By their fruits ye shall know them." The truth is not to be wrapped in a napkin for safe keeping—the truth is to be promulgated. "Why call ye Me Lord, Lord, and do not the things which I say?" Faith is more than a dogma, it is a passion, it lifts, it achieves, it arrives. Great believers are always great doers. Entrusted as we are with such a gospel, what ought we to be and do about it? If we are to be true to our Baptist Message and Mission, we must be missionary enthusiasts. It was no accident that William Carey became the founder of modern missions. His fundamental Baptist principle of obedience to Christ made him a missionary. And so with Judson and Luther Rice, and with all the valiant men and women who followed in their train. If these thousands and thousands of Baptist men and women, now gathered in this World Congress, have the true Baptist spirit, it will leave us no choice but to go and to give, and to live, and, if need be, to die, that the glorious gospel of Christ may be made known to every human being. There are enough friends of

Christ in this Congress who, if fully dedicated to Christ, could change the whole world. Gideon with three hundred men routed the hosts of darkness at Midian. John Wesley insisted that with one hundred fully dedicated men, he could soon turn the world upside down. This is an hour for the rededication of our all to Christ. "Paul and Barnabas hazarded their lives for the name of Jesus." What are we hazarding for Him? Will we pay the price to inform and to enlist our millions of untrained, inactive Christians? God's ringing cry sounds louder and louder: "Awake, awake, put on thy strength, O Zion." And again, His cry from old comes ringing in our ears: "My people are destroyed for lack of knowledge." It is high time for Baptists to take a great step forward. A lassitude seems to have settled upon many of Christ's people. Something grandly heroic and sacrificial needs now to be done to quicken the pulse-beat of our vast Baptist family, and start our people in every land on the upward march. Carlyle's final message is the message for us all: "Give yourself royally." Let us dare to tread the way of the Cross. Let us glorify cooperation and not abuse our liberty, remembering that love and not liberty is the last word in our Baptist vocabulary.

Always somewhere in the world it is midnight. Even so, it is also true that, as it is written on a sundial in Brighton, England: "It is always morning somewhere in the world." This is the word for us today. As we look at some sections of our world today, they are as unpromising as darkness and as ominous as the grave. Violence and tyranny seem to be invincible. Sin and moral chaos appear to rule with unrelenting fury. Just as surely, however, there are great sections of our world which are full of promise and radiant with hopeful outlook. These are the morning places, where the sun is shining and the denizens of darkness are driven to their lairs. Fear and terror are driven away by the coming of the morning. God is not dead, and rebellion against Him must go down before His Divine purpose and power. Every Babylon of iniquity will ultimately go down before Him. It is always morning somewhere, and by and by, it is going to be morning everywhere. The days of sin and suffering and sorrow cannot always last. "Weeping may endure for a night, but joy cometh in the morning." "He must reign till He hath put all enemies under His feet." One day, war will be put under His feet, forever—may God hasten that day! One day, intemperance in all its hydra-headed manifestations will be put under His feet, finally and forever. One day, death shall be under His feet, so that even the very prospect calls forth the victorious shout: "Thanks be unto God Who giveth us the victory through our Lord Jesus Christ." Let us be done with the spirit of unfaith and defeatism

and fear, this day and beyond, forever! There is an ancient tradition of the Jews that in heaven there is music every morning. This is referred to in an old legend about Lucifer, Son of the Morning, who, for pride was cast out of heaven. Some one asked him what he missed most of all that he had lost, and his reply was, "I miss most of all the sound of the trumpets in the morning." Is not that note—the joyous, challenging, triumphant note—the note most missed with Christ's people today?

As of old the world was shaken at Pentecost, so will it be again. What would Jesus say to us if He were visibly present with us in this Congress today? We need not guess, we know what He would say. See Him and hear Him on Olivet: "All authority hath been given unto Me in heaven and on earth. Go ye, therefore, and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit! teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world."

Let us go to our world mission, in no defeatist spirit but with all-conquering courage and faith. We are following a Leader who "will not fail nor be discouraged, till He hath set justice in the earth; and the isles shall wait for His law." "His dominion shall be from sea to sea, and from the river to the ends of the earth." Let us say with Dan Crawford: "Hats off to the past, coats off to the future." Let us say with Rupert Brooks: "Now God be thanked Who matched us with this hour." Will we be big enough to see our day? Will our leadership be worthy? Will we now as never before cast ourselves upon God? Let us take the long look. The short view is always inadequate. Christ's people are engaged, not simply in a battle, but in a campaign, the outcome of which campaign is certain to be victory for Him Whose right it is to reign, today, tomorrow, and beyond forevermore. "Jesus shall reign where'er the sun does his successive journeys run." He is steadily marching on to His coronation, when He shall be crowned with many crowns—the crowns of creation, of revelation, of history, of salvation, of all the crowns. Oh! who would not wish to link his all with this Eternal Savior and Lord? "Bring forth the royal diadem and crown Him Lord of all!"

"Let every kindred, every tribe,
On this terrestrial ball,
To Him all majesty ascribe,
And crown Him Lord of all!"

"O that with yonder sacred throng,
We at His feet may fall,
We'll join the everlasting song
And crown Him Lord of all!"

A CALL TO PRAYER, 1787

At the Constitutional Convention of 1787, Benjamin Franklin made a plea for prayer at the sessions in the following notable words:

"In the beginning of the contest with Britain, when we were sensible of danger, we had daily prayers in this room for Divine protection. Our prayers, sir, were heard, and they were graciously answered. All of us who were engaged in the struggle must have observed frequent instances of a superintending Providence in our favor. To that kind Providence we owe this happy opportunity of consulting in peace on the means of establishing our future national felicity. And have we now forgotten this powerful Friend? Or do we imagine we no longer need His assistance? I have lived for a long time (eighty-one years); and the longer I live the more convincing proof I see of this truth, that God governs in the affairs of man, and if a sparrow cannot fall to the ground without His notice, is it probable that an empire can rise without His aid? We have been assured, sir, in the sacred writings, that 'Except the Lord build the house, they labor in vain that built it.' I firmly believe this; and I also believe that without His concurring aid we shall progress in this political building no better than the builders of Babel; we shall be divided by our little, partial, local interest; our prospects will be confounded; and we ourselves shall become a reproach and a by-word down to future ages. And what is worse, mankind may hereafter from this unfortunate instance, despair of establishing government by human wisdom, and leave it to chance, war or conquest. I therefore beg to move that henceforth prayers, imploring the assistance of Heaven and its blessing on our deliberations, be held in this assembly every morning before we proceed to business; and that one or more of the clergy of this city be requested to officiate in that service."

"REMOVE NOT THE ANCIENT LANDMARK"

By W. E. ABERNETHY

First Baptist Church, Leaksville, N. C.

In the spring of the year 1914, the world was at peace. It was even daring to dream that never again should war take its toll of tears and blood. On the 28th of June of that fateful year, a drunken student in the streets of Bosnia, fired a pistol shot that shook the earth. On August 4th Germany began the rape of Belgium; then the world went mad and flung itself headlong from its fancied paradise. It was the tragedy of time; civilization crumbled and Christ bled afresh on a million calvarys. The Ghost of Voltaire might have repeated his famous indictment of

the church: "I know I am among men because they are fighting; I know I am among civilized men, because they are fighting so fiercely." Twenty million mothers' sons were given to gorge the gluttonous god of war. The triumphs of genius and the trophies of art were blasted by the breath of cannon. It was the world-wide recrudescence of savagery, and the law of the jungle repealed the rule of reason. Into that mad maelstrom of hate and hell, we sent four million men, for the most part clean men, members of the church, young men of the age when impressions deepen into destiny;—four millions of the flower of the earth and the hope of our future. In that hard school of war they were taught that only one thing counts—that is courage. Easy-going chaplains spoke lightly of the forms of religion and of church relation. For two years these young men lived in an atmosphere where the laws of chastity were more lax than here at home, and where women were dazzled by uniforms. They had little time for prayer or reading the Bibles which their mothers had packed in their kit-bags; one and only one thing stood supreme—to carry on with the courage of crusaders, and with unflinching front, meet death, if need be, for the cause of humanity.

Here at home, a monetary madness supervened. Billions of bond issues made money as the autumn leaves. An era of wild extravagance ensued wherein our young people forgot that money is but coined brawn, blood or brain. They forgot that the fearful holocaust which had burned up so much of the world's wealth, must be followed by a period of pinching economy. Our survivors came back to us—new men to a new world, but not better men to a better world. During those awful days when the hearts of our women kept them awake of nights, optimist dreamers, of cheerful vision and voice, told us that militarism was putting the knife to its own throat—that this was a war to end war. That our youths over there had "looked into the face of God," and were coming back to render more fruitful service to our churches. Well there are many ways of putting out a fire, but shutting the eyes is not one of them. The way to the better, demands facing the worst. Instead of the world of the optimist's dream, we look out on a civilization shell-shocked, gassed, wounded, and trembling on the verge of utter collapse. Instead of a world at peace, now nearly seven years since the armistice, more men are in arms than ever before in earth's history. Instead of that splendid flame of enthusiasm, that pardonable passion for freedom, which marshalled men on the field of arms, we have the harsh utterance of hate and greed and debate about boundary lines and remuneration.

The spirit of Shylock has supplanted the passion of Godfrey. Here at home, the old landmarks, set by our fathers, have disappeared. Our

young men, on Sunday, instead of crowding the churches, are crowding the highways in automobiles. The modest maidenhood of that older day has yielded without apology to an age of flapperism. The old high reverence for constitutional law which marshalled our fathers on the frontiers of Dixie, has fallen before a mercenariness which leads men of official life to enrich themselves at the expense of the Eighteenth Amendment. Our schools and colleges, heart-centres of civilization, are becoming nurseries of scepticism in which the Bible of our fathers is relegated to the realm of myth, and refused room as a common textbook. Our leading newspapers are conspiring with the colleges to crucify Christ on a cross of "reason"; with consummate arrogance and insolence, they are setting up the molten image of a gorilla, and are crying out to our starving souls: "Behold your Gods."

Glance at some of these landmarks our fathers have set:

1. The Home. What has become of the old-fashioned home where the father and mother were held in profound reverence and honor, where the sweet incense of prayer rose each night and morning from the family altar? God Almighty "set the solitary in families" for the one purpose of developing the unfolding life for this world and for the world to come. God said His servant Abraham should be great: "For I know he will rule his household and command his children." God punished Eli because he did not make his sons obey. Paul demanded of the highest official of the church that: "He should rule well his own household." The old home has gone—far gone, and we have fallen on a day of liberty, latitude and license. The new home is only a service-station where the young, in their mad pursuit of pleasure, halt only for a refreshments; where the boy regards any suggestion from his father as a voice from the Victorian age; where the girl wears no fetters—and not much of any thing else. I read just the other day, of a girl of 19 years, who going out at night, said to her father: "Good bye, old top, don't wait up for me; I'll be in some time before morning." Oh! men and women, the home is the citadel of civilization. It is the embryonic church and state. If we lose God from the home we lose Him every where. In the vision of Ezekiel, the glory of the Lord first departed from the altar to the threshold; then from the threshold to the east gate; then from the east gate to the mountains beyond the city. So when God is banished from the home altar, He goes from the community, the state and the nation.

2. Another great landmark is the church of God. It is the optimism of rank folly that fails to see that the church is not gripping our young people. They look upon it as an obsolete institution that was good enough for an older day, but now is only an impertinent interference

with their freedom of life. They stop not to remember that, without the organized church, they would have no freedom and no life worth living. Every thing that makes life worth while, the home, the rights of liberty and property, the idea that man is something more and better than the brute, that there is a dawn beyond the dark—all these have been faithfully guarded through centuries of blood by the church. Moral men and women, sharing these blessings, yet stand aloof in an attitude of polite toleration of the church, bearing little of her burden, thrilled not by the knightly passion of her progress. Sometimes I fear our preachers are partly to blame. In that older day they spoke with prophetic voice and authority, under an awful sense of the Eternal. Our modern Gospel has become a sort of rich, whipped syllabub with all the blood left out of it; a sweet little nosegay with the thorns removed; a medley of musical phrases like sounding brass or clanging cymbal. I would call out to our young people and say: "If you wish to find life in all its freedom and fulness, you shall find it only when you can say with the world's supreme man: 'Nevertheless I live not, but Christ liveth in me.'" I would cry to our young men who once felt the superb passion and pleasure of sacrifice in a war to make the world better, and say to them: "The only way to make the world better is to follow the program of Jesus, and that program is found only in the church. Come with us. Fall in line. We need your dreams and daring and strength and knightly enthusiasm."

3. Another landmark is the sacred Sabbath. It is a father's summons to his children to meet in the Father's house and hear speech of the abiding home. It is the weekly halt in the hard journey of life for rest and refreshment of spirit. It is a day of prayer, not pleasure; of service, not sport; of worship, not work; a holy day, not a holiday. Sunday sleeping, Sunday joy-riding, Sunday games, deliberately fling the gauntlet full in the face of God who said: "Remember the Sabbath Day to keep it holy." From the tombs of time, comes the lesson of history, that no nation has long survived the desecration of this day.

4. Another landmark is our dear old Bible. It is the only explanation and justification of the mysteries and miseries of life. It is not only a lamp to our feet and a light to our path, but it is the only lamp and the only light;—let it go out, and our darkness and despair are utterly unrelieved. Criticism would crush it out as fable; Modernism would brand it as unscientific; Evolution would smother it in the embrace of a feigned friendship. As Joab laid his hand tenderly on Amasa while he smote him in the fifth rib; as Judas betrayed his Lord with a kiss,—so Evolution professes an ardent love for the old Book while branding it as a lie. Oh! it tires my contempt to see the colossal arro-

gance and impudence with which these disciples of this "doctrine of dirt," claim a monopoly of wisdom, and complacently class as fools those of us who believe the Bible which says: "God created man in His own image and likeness." Just the other day, Julian Huxley, rank atheist, grand-son of Tom Huxley, said that North Carolina and other Southern States stood in a class with those who think the earth is flat and the center of our solar system. Now, I concede that one may be a Christian and believe that God developed man from the brutes; I am quite sure one can be a Christian and believe the Biblical account that God created man directly out of the clay; but I am absolutely certain that no sane man can believe both at the same time. Either the Genesis account or evolution is a lie. These mushroom philosophers tell us there is enough truth in the Bible without the Genesis account. How may I know? When you begin to delete the Bible, where will you stop? If Moses was wrong in one statement, then he is not a credible witness, and the whole Pentateuch false. The whole Bible or none. In my boyhood home is the old family Bible which I prize beyond rubies. Here and there on its pages, are profound and scholarly annotations from the hand of my dead father; here and there a tear-stain witnessing where my sainted mother had sought it for consolation;—it is not for these I prize it most, but because I believe it is the Word of the Lord God Almighty. I appeal to the young manhood of a shell-shocked, gassed and war-worn world. I do not believe all ideals are dead. I believe that at heart they desire a better world. Christianity is the only thing that can save civilization. Only one path leads out of the perils and pitfalls of this troubled age,—that path is marked by bloody foot-prints that lead by the Cross of Calvary.

—Courtesy of *Biblical Recorder*.

MOUNT MORIAH'S SONS

By JOSIAH W. BAILEY

Soon after one leaves Auburn eastward bound he finds the road running long uphill. It is the last long hill between our mountains and the sea. At the top, as he turns toward Clayton, on his right is a house of worship—old Mount Moriah, an attractive edifice in a pleasant grove. Hard by are graves, old and new. Just beyond is a humble cottage. Last summer as the recently nominated candidate for Governor of North Carolina and I were passing the cottage, he pointed to it, saying, "In that cottage my father was born."

That father was one of four Broughton brothers—Gaston, Melville, Zach, and Needham. They grew up around old Mount Moriah, chil-

dren of the Civil War, eyewitnesses of the progress of Sherman's army in its final march, youths and young men of the Reconstruction period, citizens of Raleigh, devoted Christians, memorable men now that Time has portrayed them full-length. Religious men, true products of a great country church, genuine output of hardship's school; well educated, although their only schooling was that of the church, the home, the Bible, the free school, and the greater university of experience.

I have wondered as to the Broughton tribe or clan—for these men were of a type extraordinary. There were notable Broughtons in England, a Lord Broughton eminent in politics and in letters, And the world's champion heavyweight prize fighter once upon a time was Jack Broughton. I know of no connection, but these Mount Moriah Broughtons were men of unusual physical as well as mental stature. And men of peace that they were, none of them would run from a fight.

There is, perhaps, some light in their given names—Gaston, after North Carolina's great lawyer-statesman, the foremost Catholic layman in our history; Melville, well, there was an explorer by that name, a member of the House of Lords by that name, and a notable churchman of England of that name. After which the father in that little cottage near old Mount Moriah named his son, I do not know. Zach, I think, was named for a President of the United States. Needham was a family name, after Needham Bryan. The outlook from the windows of that little cottage was manifestly quite broad, as these names would inform anyone, and higher than it was broad, for these are noble names of lofty men.

Altogether there are abundant evidences of native physical and intellectual strength; and, I must add, even though their parents were poor—when poverty was the universal lot—one could not look upon the physiques of these four men without reflecting that when they were growing up their parents managed to provide them abundantly with the food of big men—plenty of vitamins, calories, salts and fats, obtained, I suspect, from pork, rabbits, chickens, pot liquor, blackberries, roasting ears, sweet potatoes, eggs, milk, butter, molasses, corn bread, cornfield peas, turnips, the salad thereof, and collards—the best diet yet devised by and for the genus homo; the diet that saved the South after surrender and built a great generation of conquerors! Yes, the Broughtons were poor, but by no means underprivileged! Moreover, they had never so much as heard of “underprivilege.”

It was my good fortune to know each of these men, and I come now to write of them in order—Gaston, Zach, Melville, Needham—regretting only that in order to be read I must be unjustly brief.

GASTON

Gaston's lifelong lot was humble, and his story lies within the short and simple annals of the poor. I do not think he ever received more than \$1,200 a year. All unknown to fame, he went his quiet way. He reared and educated a large family. He stood by his brothers and his church, the Tabernacle. A faithful man. He did not shine. But he gave the world a son named Len.—a brilliant, far-shining light indeed. You have heard of Len. G. Broughton, the great preacher. One cannot make a list of the great ministers of his day and leave out Len. G. He considered that he had "power from on high," and it is certain that he had power from some extraordinary source. The people of two continents heard him and fell under the spell of his genius—or whatever it was. He looked like a prophet and he talked like a prophet. One would wonder at times whether he were apparition or man. Whether in London or Boston, New York, Atlanta or Raleigh, he was master of his audiences, and none could resist. Minister, evangelist, and mystic, his field was the world, and his harvest continues to come in.

So Gaston had great riches; for a man's best gift to mankind is a noble son; and the best gift to any mortal is a son or daughter who serves mankind in a great way. One must say that Gaston was a most enviable and successful man in that he produced a great son. Len. was, after all, the extension of Gaston. What does it matter that he left no pile of property?

ZACH

Zach was a character. He was an accomplished printer and a gifted auctioneer. He was delightful company. He took literally the injunction to take no anxious thought for the morrow—he took none whatever. He lived day by day and was content, even as the famous Osler advised the Yale graduates and all men. I have seen him lay down his "stick" at the stand where he was setting type, take off his apron, and walk serenely out upon the streets at 2:00 P.M. to chat a while, and then to his home and garden, in which he liked to tend his cabbages and corn, and ruminate on the ways of men and things. He had worked enough for the time being. Work with him was an avocation; his vocation was living—the enjoyment of life.

He also was a Tabernacle man, and when he was interested at all he was wholly interested, and would let his work go while he attended meetings.

In early middle life he had taken on more than his share of fat and possessed an outstanding "bay window." I use that overworked word advisedly! It was roomy and flexible, as well as outstanding,

and he liked it! One day coming in on the Norfolk and Southern he was serenely inspecting the whirling vista from his car window, when a sympathetic sister's eyes fell upon his frame. With every vibration of the train, Zach's whole front was shaking in perfect reciprocity. The sister was moved to offer help. "Sir," she said, "I was once just in your fix, but I reduced, and wish to tell you how you can get rid of your sad condition." Zach was amazed. "Why, my dear madam," he replied, "you astonish me. Here I have been spending a lifetime and a fortune acquiring this, and you would take it away without compensation! Nevertheless, I thank you!" So Zach vibrated on into Raleigh, jolly and content.

He was a rare man, good-humored to the depths of his heart, a man of great good will for every man, who attended to no one's business save his own, and who deliberately chose the simple life. Ambition did not mock his useful toil; and he toiled only when he found it necessary. He did good work whenever he worked, and there was always work for him. He was of the line of the ancient philosopher who, when Alexander the Great inquired if he could do anything for him, answered, "Yes, stand out of my sunshine a little." He troubled no man with his woes, regaled many with his wit and his good cheer. For him there were no mournful yesterdays, no dread tomorrows. Each morning brought him a new day and evening brought him peace.

MELVILLE

Melville Broughton was a businessman. He was the largest of the four in stature, and of impressive appearance. He was one of Raleigh's pioneer real estate men. His interest, however, was not in business. The Baptist Tabernacle, Bible teaching, religious meetings, helping Needham in his church work, and making a good home were the consuming passion of his life. He made a living and reared and educated a family, and his children did well; for the rest he poured out his life in his church as deacon, teacher, and worker. Like an ancient shoemaker who mended shoes to make a living while he served God, Melville's business interests were always secondary to his church business. He was Needham's righthand man.

I am about to come to Needham, and, in all I have to say of him, bear in mind that Melville was his true yoke-fellow. They were fellow founders of the Tabernacle, and worked in the Tabernacle harness together all their lives. Neither could have been what he was, neither could have done what he did, without the other.

Altogether, he was just the sort of man to be a governor's father, and made the sort of home a good governor is likely to come from—

a very steady and substantial man, who kept high standards and never flinched from life's tasks and tests. He knew what a home should be and how to make it.

And now he is justified anew in a son who bears his name with the title of Governor of North Carolina. Perhaps Melville, Senior, was not quite as successful, in this matter of a son, as Gaston, but his son is a contribution worthy of any father, and he may yet excel Len. G. It is worth while to say that that son is not only a lawyer and a governor and leader, but he is the successor of all the Broughtons in the Baptist Tabernacle. And so Melville's life is extended now in the office of Governor of North Carolina, and his son has taken his father's and Needham's places in the church which they built, into which indeed they poured out their lives to great purpose.

AND NEEDHAM

Of the four, Needham was by far the most gifted. He was a leader. His zeal was the zeal of a Moody. He was a natural progressive—nothing around him could stand still. Everything was to be improved. A fine speaker, he was even better as an organizer and an executive. One wondered at his resourcefulness. He had unusual imagination, without which none excels. The moment he appeared on the scene things began to stir and go forward. He would not stand for a dull church service. He was a man of action, of wide interest and range. He might have made a great university president, and what a pastor he might have been! Doctrines and sermons and hymns were all right, but in Needham's view, a church must be a living thing. It must also minister to the poor. It must be interesting. And he had a way of galvanizing any occasion. He would galvanize his pastor or get one who did not need to be ganvanized. No "pokey" preacher for him.

Needham also was a printer, but he became head of a big publishing business. In two long periods he was one of the owners of the BIBLICAL RECORDER. He could and did make money, but that was not his business by any means. He was a successful public man, a state senator, and might have been governor; but that is another story.

Needham's business was building up the Baptist Tabernacle, of which he was the leading founder. And he built it after his heart's desire, he and Melville ever working at this one great task. To this day it is the sort of church they wished it to be—and unlike any other. Needham's larger business was what he called "the Sunday school work"—in Raleigh, throughout North Carolina, and throughout this country. Incidentally, he looked after the widows and the wives of worthless

husbands, and the small sons of the poor. If one wanted an office boy or a clerk, all he had to do was to see Needham—and he had one ready, some little fellow from the Tabernacle. "I have," he would say, "the very boy you are looking for." He served to promote his publishing business with about two hours a day. All the rest of the time he was looking after the Tabernacle, promoting the Sunday school work, attending meetings, and seeing that the poor had a friend in need. He and John Pullen were Raleigh's champions of the poor. He was a busy man, and he never seemed too busy. He always had time, with Melville's assistance.

The Tabernacle grew from a small mission of sixteen members to a great church with, I think, somewhere near twenty-eight hundred members; and it was for many years and is now, I hope, the most active, vital, and busy institution in Raleigh. Its Sunday school is unsurpassed. Needham Broughton could make things hum. His was a radiating personality. And there was always his yokefellow Melville.

He had a long battle for recognition of the Sunday school work. He won it, and B. W. Spilman is my witness that he did. Truth is, Needham made the opportunity for Bernard Spilman, looked him up, set him at it, and kept him going when the going was hard. But that is Spilman's story.

Needham's last illness was long and trying. In the course of it he often felt the need of assurance. He was a man of humility, and there would come upon him "the night of the soul," to use a phrase of one of the Catholic saints, even such as once for a moment occurred on the cross. He faced death in grave concern. Often he prayed and talked with his pastor.

One night, John Pullen, his fellow worker who had died some months before, approached his bed-side. "Needham," he said in his gentle and loving way, "I've come to tell you Jesus loves you." And he quoted the Scripture:

"They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk, and not faint."

That was so like John Pullen—it was precisely what John Pullen had always been doing!

Needham's faith was restored to full assurance, and he came to his end in triumphant confidence.

Perhaps it was a dream. Perhaps not. It was no dream to Needham. It was the last message to him here from God, whose he was and whom he served. He had spoken to Needham before that—in fact, had guided

him fifty years or more. And now he was to guide him through the Dark Valley and over the River.

—*Biblical Recorder*, Sept. 24, 1941.

WILL HE FIND FAITH

By DR. SPARKS W. MELTON, D.D.

“When the Son of man cometh, shall he find faith on the earth?”—LUKE 18:8.

Jesus was always asking questions. He frequently opened many of his startling revelations with a query.

We have here a question of tremendous significance. His return to the earth has been a much discussed subject. In times of stress and strain, theological battles wage around this problem, but when we listen we seem to hear him say, as in Galilee, “When I come; if I come, will I find faith?”

In the light of present Christianity let us answer this question: “Yes, Master, you will hear men reciting creeds, beautiful creeds, into which have been poured the rich experiences of generations; creeds born in blood. When you come you will find theologies hoary with age, splendid in diction, around which and about which men have fought and struggled. You will find that your religion has expressed itself in architecture, poetry, and art. Mighty temples, epics in stone, shadowy with immortal memories, adorned with sculpture and art and enriched with music of the highest character. When you come you will find power, influence, and wealth in your church. Power to control the world, to abolish poverty, to end war, to establish peace among the nations. You will find millions singing praises to your name and offering petitions before your throne. Huge organizations moving ponderously down the centuries and men and women everywhere sharing the blessings you brought. You will find your followers are educated, cultured and eminently respectable, and that we have come a long way from the time of the Apostle Paul.”

When we have thus answered him, I can hear him say, “I am not asking this; I am asking if I shall find faith. Not some declaration of belief, not some display of power, not some exhibition of ecclesiastical pride, not some huge piece of machinery, but will I find men and women walking in the way of faith?” That was what concerned Jesus. Faith as a way of life.

Will he find us with an appreciation of spiritual values? We look out upon the world today obsessed with the idea that material values are eternal. We have annexed ourselves to a civilization that seeks

happiness through a process of addition. There is hardly a statement that Jesus made about the pre-eminence of the spiritual that our modern civilization does not try to combat and our modern Christianity strive to explain away. We must still think of heaven as filled with gold and silver and precious things in order to catch imagination of the world. "A man's life," said Jesus, "consists not in the abundance of the things which he possesses." But no one believes it. A man's life consists of lands, stocks, bonds, and material things. Jesus said his kingdom would grow like a plant grows; first, the blade, then the ear, then the full corn in the ear. But our ambition is to push it across the horizon with great drives, mass evangelism and stupendous programs. There is one phrase we constantly hear in religious gatherings—"Kingdom Builders" and "Kingdom Building." This smacks of mechanics. There is no such word in the vocabulary of Jesus. He speaks of a husbandman sowing seed in the field and waiting and watching for it until the harvest come.

Will he find human contacts marked by spiritual impulses? In its essence, our religion is tested in the realm of human contacts. How I treat my brother, how I regard him in his need, how I relate myself to his experience—these are problems with which Jesus dealt in his teaching. He taught that the way of life in human contacts was the way of love. He believed this. His life was a noble experiment in love; it was his guiding principle. It was not easy. It drove him onward in face of great odds and finally killed him, but he was willing to die for love. If this be true, how far have you and I walked with him in that way? If love is to be tested, for example, in the sphere of forgiveness, how far have you and I gone? Slightings nourished, bruises kept open, injuries magnified, animosities, hatreds, jealousies kept alive. If this way of life is to be measured by sacrifice, then I fear I have not walked far. Oh, I may have given my possessions to feed the poor and clothe the naked and relieve the distressed, but I have never had to readjust my life, my eating, or drinking or dressing because of a sacrifice I have made.

Will he find that men have discovered their highest loyalty in him, or are making any effort to discover it? Self-expression is the slogan of this age. Liberty to express oneself. The peril of this attitude is great. No man is safe who gives himself to self-expression, who has not found first some loyalty supreme in his life which shall be for him both a restraint and an inspiration. Are our dreams and ideals, plans and programs launched in the spirit of loyalty to him, or are they put forth in the spirit of ecclesiastical pride, inspired by an ambition for material growth and increase? The question is often asked today,

"Is the church dominated by this spirit of loyalty to Jesus?" To do a thing for Jesus' sake and for his sake only is the solution of our church and denominational problems.

And so, when I look out on the world and the church today, and then turn my eyes within, I find that while I reach lame hands of faith toward Jesus, in the highest and truest sense of the word, I fear I am not a Christian—certainly not the Christian I would like to be nor the Christian Jesus would have me be.

An eccentric old preacher stopped his buggy in front of a cottage and, walking to the door, knocked. A woman, plainly clad, opened to him; he said, "Does Jesus live here?" Her face flushed and she did not answer. Again, he asked the same question, and getting no answer turned away. She immediately went out into the back yard where her husband, was chopping wood and said to him, "A strange man came to the door just now and asked me if Jesus lived here." "Of course you told him," said the husband, "that we belong to the church down the road, that we attend regularly and that we are among the best contributors?" "Oh, no," she said, "he didn't ask me that, he asked, 'Does Jesus live here?'"

GOLGOTHA

*Our crosses are hewn from different trees,
But we all must have our calvaries:
We may climb the height from a different side,
But we each go up to be crucified:
As we scale the steep, another may share
The dreadful load that our shoulders bear,
But the costliest sorrow is all our own—
For on the summit we bleed alone.*

—FREDERICK LAWRENCE KNOWLES.

CO-OPERATION—NOT INCORPORATION

A Statement About Southern Baptists' Relation to Other Christian Groups

By W. R. WHITE

Editorial Secretary, Baptist Sunday School Board

A world Christian fellowship is highly desirable. A world church fellowship is another matter—it involves a corporate relationship fraught with insuperable barriers. The former can be realized through a unity of spirit. As Christians we can have fellowship with all who name the

name of Christ in sincerity and truth. A deeper and larger fellowship among Christians must be a development from within and not the result of an arbitrary manipulation from without. It is spiritual and not mechanical. It is a process of life and not organization.

There is one phase of the union movement which lends itself to a developing world totalitarianism. It is too artificial, too arbitrary, and too much the product of patch-work and compromise. It will be too political and too human. It will be too available for over-all pressure and suppression.

Some people think that a world church is essential to world collaboration for peace among the nations. It is interesting to observe that that section of the United States which has progressed most in unionism and the community church idea is the section where isolationism has had its stronghold; while in the South where the major opposition to unionism is most articulate, friendship toward international collaboration has been most pronounced.

Southern Baptists have been termed ecclesiastical isolationists. However, they have participated in the past and do now participate in several co-operative organizations at home and abroad. The International Sunday School Lesson Committee and the North American Missionary Conference are examples. We have been represented in various international conferences at different times. We have withdrawn from some groups with which we co-operated in the past. Whenever conferences and fellowships merge or change so that our relationship must be corporate instead of co-operative only, we withdraw. When ecclesiastical or quasi-ecclesiastical functions are injected, we are thereby driven out. We do not allow distinctive ecclesiastical function in our own general bodies. Some groups are so manifestly dominated by modernists as to preclude our co-operation.

Southern Baptists do not see how they can go into a world council of churches, particularly when it is dominated by state churches. There could be an arrangement of a world scope through which all Christian groups could voice common convictions on world problems without embarrassment to any. Such a setup has not been proposed.

On a local and statewide basis Southern Baptists co-operate with other denominations in great social reforms of a moral and ethical nature. They also co-operate in many evangelistic movements. They participate in Boy Scout and other character-building enterprises. They sometimes refuse to do away with their Sunday evening services for union services for very practical reasons. It weakens the young people's meetings and often destroys regular Sunday night services. In large

cities they would just as quickly refuse to dismiss Sunday night services to join other Baptist churches.

Baptists are afraid of highly centralized groups enjoying a monopolistic advantage. They are heirs to some very unpleasant memories. The Dark Ages, modern Russia, Spain, etc., remind them of some very stubborn facts. They have no evidence that the existence of denominations has retarded freedom and the democratic way of life. They see no proof of measurable gains to freedom, democracy, or real Christianity that have come from union movements. Real unity of spirit and beautiful mutuality among Christian groups will give us all the spiritual values and none of the danger of a big over-all church.

It is much easier for non-Baptists to make adjustments to union arrangements than for Baptists. They have to make little or no sacrifice of principles. Baptists have more distinctive principles and emphases and less in common with other groups.

—Courtesy of *The Teacher*.

THE GOOD CITIZEN

*Honor and integrity—he wears
Them as insignias upon his breast;
He stands four-square for right, he dares
To raise his voice whenever it seems best.
He serves his own protectingly, he gives
His strength and substance for each earnest need,
In his community, his home, he lives
An upright citizen in word and deed.
Behold, a man! a challenger of wrong,
Who spends himself, his heart, and mind and hands;
With head and shoulders raised above the throng,
The friend of all humanity, he stands
Like some erected monument beside
A thoroughfare that men point to with pride.*

(Printed with permission of Grace Noll Crowell)

NEGLECTED FRIENDSHIP

By LOUIE D. NEWTON

Someone has wisely said, "Keep your friendships in good repair," and yet how few of us find the time or make place in our busy routine for attention to our friends! It is one of the constant concerns of my own heart. I often plan to go to see some friend who is not well, some friend who has passed through a great sorrow, some friend whom I

know to be lonely, but the demands of the hurrying days cheat me out of this cherished hour of fellowship. And then some morning I pick up the paper to see that he has passed over! Friend after friend departs; who hath not lost a friend? There is no union here of hearts, that finds not here an end!

I came upon this poem by Charles Hanson Towns the other day, and used it on a radio program. Several friends have asked me to publish it in the column, which I am happy to do, with due acknowledgments to the author and publisher. It appeared in the March issue of the *Christian Herald*:

*Around the corner I have a friend,
In this great city that has no end;
Yet days go by, and weeks rush on,
And before I know it a year is gone,
And I never see my old friend's face,
For life is a swift and terrible race.
He knows I like him just as well
As in the days when I rang his bell
And he rang mine. We were younger then;
And now we are busy, tired men—
Tired with playing a foolish game,
Tired with trying to make a name.
"Tomorrow," I say, "I will call on Jim,
Just to think that I'm thinking of him."
But tomorrow comes, and tomorrow goes,
And the distance between us grows and grows.
Around the corner! yet miles away . . .
"Here's a telegram, sir"—"Jim died today."
And that's what we get, and deserve in the end:
Around the corner, a vanished friend!*

—Courtesy of *Atlanta Constitution*, March 17, 1939.

BAPTIST WORLD ALLIANCE SUNDAY: A MESSAGE*

By DR. J. H. RUSHBROOKE
President, Baptist World Alliance

Good morning! I am honored by the invitation—to which I most gladly respond—to offer on behalf of the worldwide community of Baptists a message of Christian greeting to their brethren of the Southern Baptist Convention and to all others of our faith and order within the range of my voice. May love, joy, and peace abound to them!

*Radio Address on the "Southern Baptist Hour," Feb. 4, 1945.

All of us know that the main strength of the Baptist communion is in the United States of America, where the Southern Baptist Convention represents the largest body in the world, where also there are millions of colored Baptists included in the National Conventions, and where the Northern Convention covers a membership much larger than any group to be found outside your great Republic, except in the Soviet Union. All are linked in the brotherly fellowship of our World Alliance, which expresses the unity in faith and service of our people around the entire globe. Today, in every continent, our thirteen millions of communicant members praise God, who has called them into the fellowship of his Son, emphasize their common loyalty to their Lord, and renew their solemn pledges to witness and to labor for him and for his kingdom. Thirteen millions, did I say? To that number we must add the Baptists of the U.S.S.R., of whom we have no exact statistics but who certainly number some millions more. A vast force for the extension of the rule of the Lord Jesus Christ! Indeed, in numbers Baptists constitute the greatest free church communion on earth. Such a fact furnishes no justification for boasting, but it is a measure of our solemn responsibility. What could we not accomplish if everywhere we were possessed, penetrated, permeated, empowered, by the living Spirit of God!

It is fitting that as president of the World Alliance I should this morning lay stress on the dominant fact in our Baptist life this year, viz., that the Southern Baptist Convention completes a full hundred years of its existence and activity, since it was founded in 1845. I am, God willing, to enjoy the privilege of participating in the special centennial celebration to take place at Atlanta in May; but in the meantime I assure them that throughout the world we all give thanks to God this day for what our brethren are, for their amazing growth during the century, and for what by His grace they have wrought at home and abroad. They have laid their brethren of all lands under a heavy debt. Names like Broadus, A. T. Robertson, and A. H. Newman indicate only a small fraction of the contributions to scholarship which have won recognition far beyond Baptist circles. Dr. Mullins and Dr. Truett are among my honored predecessors in the presidency of the Alliance, and their names are and will remain for generations household words. It is characteristic of Southern Baptists that the outstanding feature of their centennial year should be a resolute and organized campaign of evangelism throughout the Southland, with preparations for strong advance in overseas missions as soon as fields are reopened or new opportunities present themselves. Their liberality during the present war has stirred the gratitude of multitudes in many parts of the earth, including my

own Britain; and their noble declaration of the principles which must be the foundations of international order has awakened echoes on this side of the Atlantic Ocean. May this historic year be crowned with an abundant outpouring upon them of the Spirit of him whose they are and whom they serve! And may the day speedily dawn when they and all other Baptists of the great Western continent shall, in co-operation with their brethren beyond the seas, be able effectively to minister in liberated countries to those who bear the scars of oppression and suffering for the Name that is above every name; "One family, we dwell in Him."

Brothers and sisters, shall we not this day together highly resolve to guard the heritage of truth entrusted to us, and to maintain for the blessing of the whole world an unfaltering witness to the simplicities of the gospel of redemption through the sacrifice of the Lord Jesus, to the supreme and unique authority of the Scriptures interpreted by the Holy Spirit, to the eternal and infinite worth of the human soul, and the right of all men to complete religious freedom. Never let us forget the great simple word spoken at our Atlanta Congress, just before the outbreak of the war which we trust has now entered upon its final phase: "None but changed people can change the world"; and let us solemnly vow that by the grace of God our lives shall be dedicated to the glorious task of making the kingdoms of this world the kingdom of our God and of his Christ, who shall reign forever and ever.

AIMS AND OBJECTS OF THE BAPTIST WORLD ALLIANCE

For the sake of any who may not be fully acquainted with the purpose and program of the Baptist World Alliance, I quote its aims and objects, as set forth by the late Dr. E. Y. Mullins and by Dr. Rushbrooke:

1. The Baptist World Alliance is a voluntary and fraternal organization for promoting fellowship and cooperation among Baptists.
2. It is not an administrative body, carrying on mission work or appointing missionaries.
3. It is not a legislative body, prescribing regulations binding on Baptists.
4. It is not a judicial body, handing down decisions governing other Baptist organizations.
5. It is not an authoritative body, controlling churches or other organizations. Such authority as it possesses extends only to its own activities.
6. It is, in accordance with the principles of the denomination, free, autonomous, and fraternal in all its relationships.

7. It is not responsible for financial obligations incurred by other Baptist bodies, nor for controversies concerning matters of polity, doctrine, and practice. It is prepared at any time to help by counsel and advice on matters properly pertaining to its aims and purposes; but always with careful regard to the rights of other Baptist boards, unions, and conventions.

8. The aims of the Alliance are moral and spiritual. It seeks to express and promote unity and fellowship among the Baptists of the world; to secure and defend religious freedom, and to proclaim the great principles of our common faith.

HISTORY OF THE ALLIANCE

The Baptist World Alliance was organized in London, England, July 11, 1905. The sessions were held in Exeter Hall. Dr. Alexander Maclaren, Manchester, England, was elected as the first President of the Alliance, and Dr. J. H. Shakespeare, of London, England, was elected the first Secretary of the Alliance. The second meeting was held in Philadelphia, Pennsylvania, U. S. A., in 1911, at which time Dr. Stuart MacArthur, of New York City, U. S. A., was elected as the second President. The third congress was to have been held in Berlin, Germany, in 1916, but World War I necessitated the postponement of the third congress until 1923, when it was held in Stockholm, Sweden. Dr. E. Y. Mullins, President of the Southern Baptist Theological Seminary, Louisville, Kentucky, U. S. A., was elected as the third president, and Dr. J. H. Rushbrooke, of London, England, was elected Secretary. The fourth congress was held in Toronto, Canada, in 1928. Dr. John MacNeill, of Toronto, was elected President. The fifth congress was held in Berlin, Germany, in 1934, and Dr. George W. Truett, of Dallas, Texas, U. S. A., was elected President. The sixth congress was held in Atlanta, Georgia, U. S. A., in 1939. Dr. J. H. Rushbrooke, of London, England, was elected President, and Dr. W. O. Lewis, of Paris, France, was elected Secretary. The headquarters office of the Alliance was established in London, England, in 1905, where it has remained continuously. The office of the Administrative Committee was moved to Washington, D. C., in 1940, for the duration of World War II.

THE AXIOMS OF RELIGION

Baptists have but one creed—the Holy Bible, which they accept as the complete and final rule and guide for their faith and practice; but if you ask for a statement of our principles, I would cite the Axioms of Religion, as stated by the late Dr. E. Y. Mullins:

1. The theological axiom: The holy and loving God has a right to be sovereign.
2. The religious axiom: All souls have an equal right to direct access to God.
3. The ecclesiastical axiom: All believers have a right to equal privileges in the church.
4. The moral axiom: To be responsible, man must be free.
5. The religio-civic axiom: A free Church in a free State.
6. The social axiom: Love your neighbor as yourself.

SOME BAPTIST STATISTICS

It may be of interest also to give here the summary of the last available statistics of our Baptist World Fellowship. These figures are taken from 1938 reports, except in the case of North America. We do not have any figures on the number of Baptists in Russia, though we do have estimates ranging from one to four million.

Members of Baptist churches in Europe, 667,152; in Asia, 473,758; in Africa, 114,237; in North America, 11,607,278; in Central America and the West Indies, 64,825; in South America, 60,079; and in Australia and New Zealand, 40,834, making a total of 13,028,163, excluding Russia.

A BLESSED FELLOWSHIP

Our Baptist World Fellowship! What emotions these words arouse! One dwells for a grateful moment upon the sense of fellowship which binds our Baptist fellowship in more than sixty nations of earth—a fellowship which war cannot destroy, thank God! A fellowship, born in heaven, and preserved against Satan's subtlest snares by the Holy Spirit of the Living God. And one may be permitted to dwell for a moment upon the historic fellowship of the people called Baptists—a sense of kinship with Milton and Bunyan and Huss and Hubmaier and Carey and Rice and Judson and Helwys and Roger Williams and John Howard and John Foster and John Clifford and Maclaren and Spurgeon and Boyce and Broadus and Mullins and Robertson and Pitt and Prestridge and Shakespeare and Glover and Whitley Fullerton and Phillips and MacArthur and MacNeill and Strong and McGlothlin and Marshall and Cody and Buckner and Gambrell and Carroll and Booker T. Washington and George Carver and John Hope and E. R. Carter and George W. Truett, and all that innumerable company of God's noble men and women who, with open Bibles and open minds and unswerving convictions, have given their undying testimony of love and allegiance to the doctrines of our precious faith and their willing and lasting belief in the competency of the individual soul to deal directly with God, in religious liberty and the complete separation of church and state.

FELLOWSHIP WITH OTHER CHRISTIANS

Turning now from the immediate aspects of the war in its heavy demands upon our Baptist world fellowship, as upon the world fellowship of all Christians, permit me to express, on behalf of our Southern Baptist people, the deep and abiding sense of gratitude in our hearts for the fellowship of our friends of the other communions. We rejoice in every expression of God's favor upon all the estates of the church militant throughout all the world. We salute our brothers and sisters in Christ Jesus, in every nation, of every race and of every creed. We are all bound up in the bundle of life. We have one common purpose—the furtherance of the kingdom of God. We have one common desire—to see all men come to a knowledge of the love of God, in Christ Jesus. We have one common hope—that his will be done on the earth, even as it is done in heaven. We have one common sense of responsibility—to see every man, every woman, every boy, and every girl saved through personal faith in Jesus the Redeemer, and then to see every redeemed soul on this earth united in bringing to bear upon every area of life the full and final implication of the gospel of our blessed Lord.

A BRIGHTER DAY

Then will war give way to the peaceable fruits of the Spirit. Then will poverty and ignorance and prejudice and covetousness and greed and licentiousness and pride and every manifestation of sin be overcome by the everlasting goodness and mercy of God, triumphant in human lives.

Dreaming of and praying for the ultimate triumph of the Church militant, we look beyond the doubt and dismay of this wartorn hour to that all-embracing day of spiritual fellowship:

One family, we dwell in Him,
One church above, beneath,
One army of the Living God,
To His command we bow;
Part of His host has crossed the flood,
And part is crossing now.

Returning, for my last word with you this morning, to the words quoted at the beginning of the message:

“Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ,” yea, “Grace be with all them that love our Lord Jesus Christ in sincerity.” Amen.

BAPTISM

By CHARLES E. BURTS, Macon

Baptism, like the Fourth of July, the Passover, the Lord's Supper, is a historical monument. It witnesses to the world that Jesus died and rose again. It is also a pictorial expression of doctrine. Into it are woven all the essential truths of the Christian scheme.

We believe immersion of believers to be valid baptism. There must be a standard of choice for determining the form, the subjects and the meaning of baptism. The simplicity and spirituality of the New Testament rather than tradition of ecclesiastical authority furnishes this standard.

The church will inevitably have some ceremonies, and must have some standard of determining them. To leave individuals and groups to choose as they please would mean the loss of the value of antiquity, and would also result in chaos.

Ceremonies have value only as the faith of participants make spiritual use of them. This involves the essential question of the nature of religion; whether it is merely ceremonial or spiritual. In accord with the spiritual view, Baptists insist that only those who have faith should participate, else the form is empty; and also that the ceremony should be an adequate symbol of the inner experience. Out of this grows the ordinance of individual baptism and insistence on immersion as the only adequate picture of death and burial with Christ through faith in becoming a Christian.

The change as to form and the subject of baptism come because people grew to believe that baptism was not simply an outward symbol of an inner spiritual experience, but was a magically effective means of grace. There is therefore an insistence that we value the original form and practice in order to protest against the sacramentarian view and evils that inhere in it.

These are some reasons why we should insist upon the immersion of believers as valid baptism. Baptists have a great mission in emphasizing spiritual as contrasted with ceremonial religion. Baptism stands from age to age as a witness for God and witness both to the facts and to the doctrine of Christianity.

—Reprinted from *Biblical Recorder*.

PRAYER

By HARRY EMERSON FOSDICK

Eternal God, creator of the universe, maker of our bodies, father of our spirits, Whose power is unsearchable and Whose judgments are a great deep, we quiet our hearts in Thy presence. We would be still and know that Thou art God.

As thus amid the earthquake, wind and fire of this violent world we wait for Thy still, small voice, give us sensitive hearts to listen, teachable minds to learn, humble wills to obey. Here today let some revelation of Thy light fall on our darkness, some guidance from Thy wisdom save us in our bewilderment, some power from Thine infinite resources strengthen us in our need.

We come to Thee as sinners, who have hurt ourselves, wounded our friends, and failed Thee with our waywardness, and we seek now pardon, restoration, and inward renewal.

We come as lovers, carrying in our hearts the deep affections of fathers and mothers, wives and husbands, sons and daughters, and lifting to Thee with desires no word can utter, our care for those whose lives are more precious to us than our own.

We come as patriots, our nation's welfare dear to us, grateful for its best traditions, anxious for its present perilous estate, prayerful for its sons now scattered over all the earth, and crying for wisdom in its leaders that we may contribute worthily to mankind's abiding peace.

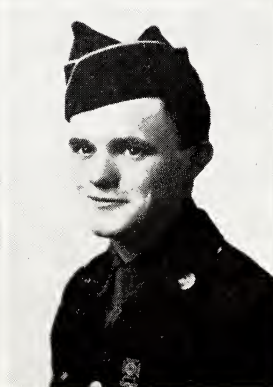
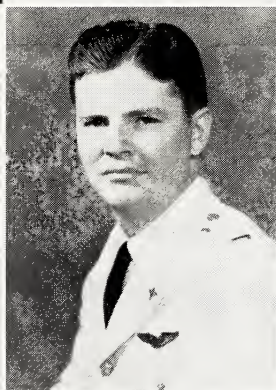
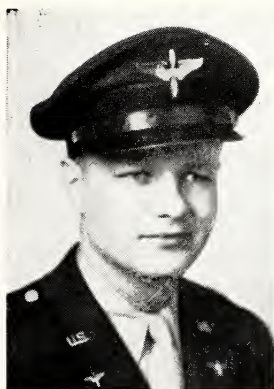
We come as citizens of the world, acknowledging our oneness with all humanity, humbling ourselves in penitence for our boastful pride, confessing our share in the evil that has brought confusion and ruin on the earth, and praying for an ordered society of nations that shall give substance and hope to man's dream of brotherhood.

We come as Christians, thankful for the high heritage of our faith, and dedicating ourselves anew to the Christ in whom is our hope, and to his church, universal and inclusive, out of all nations and kindreds and peoples, for whose welfare in these desperate days we pray.

We come, Thou seest, as individual souls, one by one opening our hearts to Thee, that Thou mayest come down Thy secret stair into each life. There meet us, we beseech Thee, where lies our deepest and most private need, and send us out today, saying of Thee what Thy saints long have said, "He restoreth my soul."

We ask it in the Spirit of Christ. Amen.

(Printed through courtesy of the Author)



JAMES LEE COBB
BILLY PETTIGREW

RUSH McDONALD

GREY PETTIGREW
HAYWOOD SOUTHIARD

THEY GAVE THE LAST FULL MEASURE OF
THEIR DEVOTION

The experience of life nearly always works towards the confirmation of faith. . . . It is the total significance of life that it reveals God to man; and life only can do this; neither thought, nor demonstration, nor miracle, but only life, weaving its thread of daily toil and trial and joy into a pattern on which, at last, is inscribed the name of "GOD."—T. T. MUNGER.

*Soldier, rest; thy warfare o'er,
Dream of fighting fields no more;
Sleep the sleep that knows not breaking,
Morn of toil, nor night of waking.*

—SIR WALTER SCOTT.



JIMMIE COBB
GREY PETTIGREW
BILLY PETTIGREW
HAYWOOD SOUTHARD
RUSH McDONALD

*Had I a dozen sons,—each in my love alike,—I had rather have eleven
die nobly for their country, than one voluptuously surfeit out of action.*

—SHAKESPEARE.

DRAWN BY MR. W. T. BUSBY, REIDSVILLE, N. C.
especially for
MR. GEORGE HUNT

DEDICATED

“TO THOSE WHO NEVER CAME BACK”

Book 111

OUR CHURCH

PASTOR AND LAYMEN LABORING TOGETHER

THE CHURCH TODAY

The church should be a lighthouse in this storm;
A beacon flung against the blackened sky,
A white, unfailing, steadfast light that shines
For men to steer life by.

The church should be a home through these days,
Where the bread of life is served, and we may find
The Father waiting there to soothe our ills
And give us peace of mind.

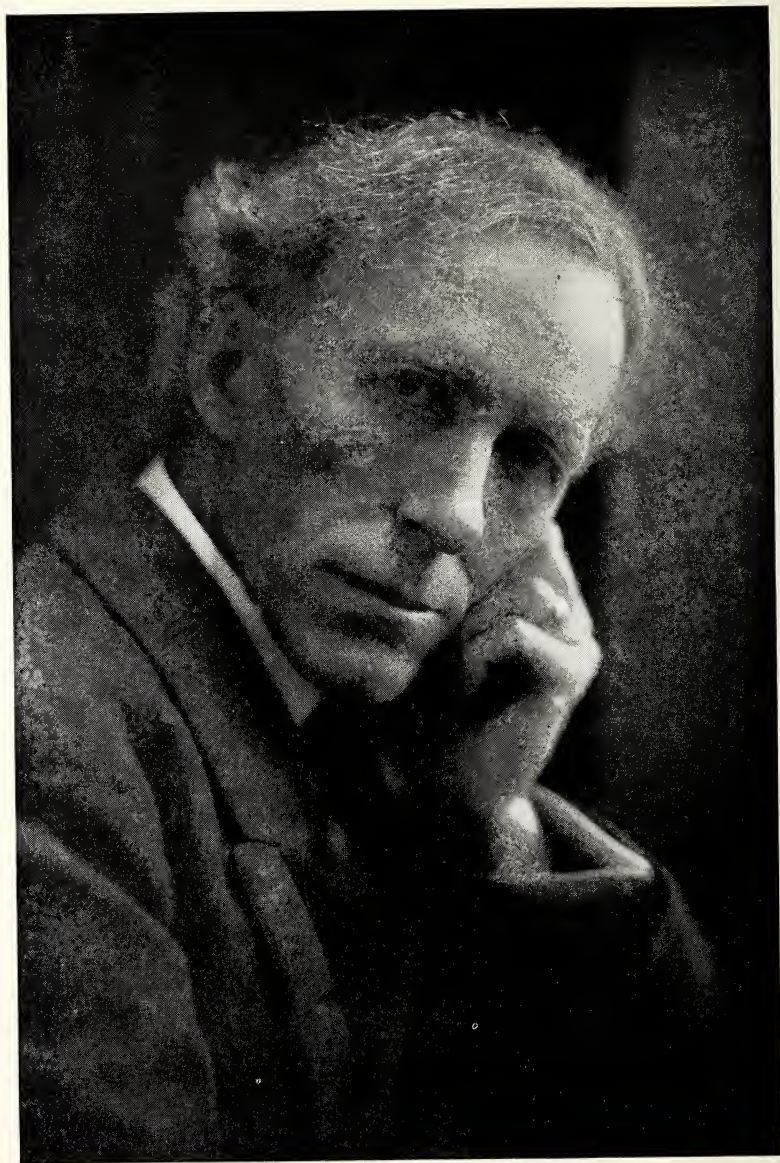
The church should be a school where we may learn
The holy truths these hours before the dawn,
That we may be equipped to meet the days
And pass the learned truths along.

The church should be a church forevermore;
A sure foundation, and a true reward
To all whose feet are planted on the rock
Of Jesus Christ, our Lord.

—GRACE NOLL CROWELL.

By special permission of the author and the *Christian Herald*.

*"Seest thou a man diligent in his business? he
shall stand before Kings."*—PROV. 22:29.



DR. LEN G. BROUGHTON

LEN G. BROUGHTON, M.D., D.D. ('81-'84)*

By LIVINGSTONE JOHNSON

Dr. Broughton was born in 1864, near Holly Springs, Wake County, N. C. His father was G. H. Broughton and his mother Louisa Franks Broughton.

He attended public school in Swift Creek Township until twelve years of age when his father moved to Raleigh, where he attended the city schools until sixteen years of age. He then entered Wake Forest College, remaining there two years and finished his Junior year, but was prevented from returning to graduate by a long spell of sickness. When nineteen years of age he entered the Kentucky School of Medicine, Louisville, Ky., formerly known as the Medical Department of Transylvania University. He received a fellowship in the department of Chemistry the first year. The second year he was made Assistant Professor in the Department of Chemistry. He was graduated in medicine at twenty-one years of age, and practiced for four years in Reidsville, N. C. Upon returning from the medical college he married Miss Roxena Barnes of Wilson, N. C.

He entered the ministry at Reidsville, N. C., where he was ordained March 1, 1892. He settled at once as pastor of the Broad Street Baptist Church in Winston, staying there eighteen months. While he was pastor the church was forced to double its seating capacity, and it more than doubled its contributions.

He resigned in Winston to go to Roanoke, Va., as pastor of the Calvary Baptist Church. He remained there four years, during which time a new church building was erected at a cost of \$35,000. He baptized during the four years over five hundred people. The church went in missionary contributions from less than \$100 to over \$1,500 per year.

He resigned in Roanoke to become pastor of the Third Baptist Church in Atlanta, which was a small, struggling band, far out on the outskirts of the city. The church was an old organization, but had not, by reason of surroundings, made much progress in years. He says of his call to Atlanta: "My call to the church was a surprise; my acceptance a still greater one. The church had never been able to pay more than \$1,000 per year for pastor's salary. Accompanying the call was a pledge to follow me in an aggressive line of institutional work such as I outlined to them would be my policy." From the beginning of his ministry in Atlanta his congregations were larger than the capacity of the church. Plans were soon entered upon for selling the old property and moving to the present site, near the center of the city. When the time came,

* *Wake Forest Student*, Vol. 28, January, 1909, p. 393-400.

however, there was great dissatisfaction on the part of some, and a split in the church resulted. The younger and more aggressive element of the church favored the new scheme. About three hundred people formed the organization, the Baptist Tabernacle, and bought a lot on which the present building now stands. The lot and the building put upon it was practically a work of faith. There was not enough money in the whole church to make even the purchase payment on the property. Since that time great additions and improvements have been made and the church stands at a cost of \$50,000; this does not include the institutions that cluster about it. Altogether the Tabernacle properties amount to \$150,000. The cost per year of running the various departments of the work is between \$60,000 and \$70,000.

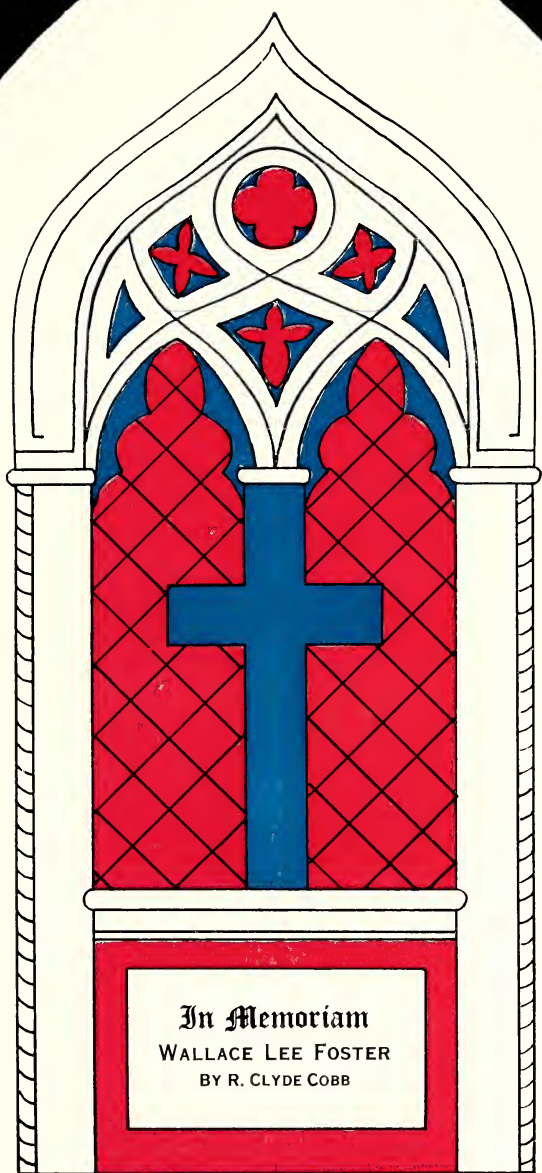
Besides the pastor, there is a corps of staff workers, including Ass't. pastor, office secretary, church missionary, superintendent of young ladies' dormitory, Supt. of head nurses and secretary and treasurer of Tabernacle Infirmary, and private secretary. These, with the exception of his own secretary, are paid out of funds raised for the specific lines in which they serve.

The church membership is about seventeen hundred, Sunday school enrollment fifteen hundred. The church operates upon institutional methods. Its aim is as far as possible to supply every need of humanity, spiritual, physical and mental. To promote this end there are a number of institutions of all of which the pastor is acting head. First, there is the Tabernacle Infirmary, a Christian hospital, one of the best equipped institutions in the South, with a capacity for one hundred patients, and corps of nurses numbering from twenty-five to thirty-five; second, there is a Young Woman's Dormitory.

Besides his own work at home, Dr. Broughton spends about half his time in evangelistic work and on the lecture platform. He has just returned from a preaching tour in England, where for two months he filled the pulpit of Rev. Campbell Morgan, making tours each week through the country, preaching and lecturing. It is said that Dr. Broughton has the ear of the English people as has no other American preacher.

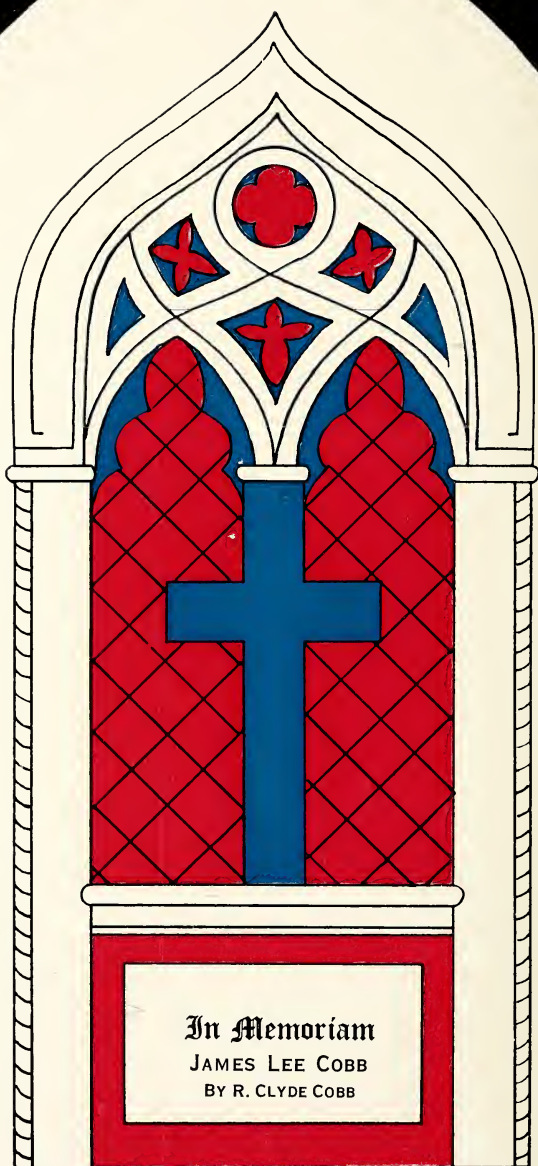
He is now being urged by a syndicate to accept a year's preaching engagement, which would take him around the world, but he has declined it, to give himself to the finishing of the new building project in connection with his Atlanta work. He has just finished a new hospital and is preparing now to go to work upon the new Tabernacle, which will seat five thousand, and a new ladies' dormitory.

Dr. Broughton is regarded by some as rather radical in his methods, but his critics are forced to confess that he brings things to pass. He is a staunch believer in the old doctrines of grace, and preaches salvation through faith in the blood of a crucified Redeemer. He also be-



*Beauty is truth, truth beauty, that is all
Ye know on earth, and all ye need to know.*

—KEATS.



In Memoriam

JAMES LEE COBB

BY R. CLYDE COBB

*And by His light
Shall every gallant youth
With order move to do brave deeds.*
—AUTHOR UNKNOWN.

lieves in and preaches a personal Devil, total depravity and eternal punishment. In this day, when so many preachers are drifting away from the old Bible truths and are preaching a diluted gospel, it is gratifying to know that the man who, perhaps, preaches to more people than any other man in America is neither afraid nor ashamed to "declare the whole counsel of God."

For nearly 10 years, including the period of the World War, he was pastor of Christ Church in London, England. Other pastorates he served are the First Baptist Church, Knoxville, Tenn., Grove Avenue Baptist Church, Richmond, Va., First Baptist Church, Jacksonville, Florida.

Outside of the field of preaching Dr. Broughton won distinction as an author of religious books.

THE RELIGION OF A LAYMAN*

By DR. THURMAN KITCHIN, '05

The layman's religion is in its essence the same as the minister's religion, that is, if it is the Christian religion; and that, of course, is the kind of religion we are talking about. But the layman's religion has a different emphasis.

And because of this difference of emphasis, along with many other things, there is a tendency for us laymen to hold the preacher responsible, not only for his own religion, but for ours as well. We are prone to hold him to strict religious accountability while we play at the end of the rope and expect him to take up the slack.

The minister has the background of theological training, whereas the layman has had no opportunity for such specialized study. It is much the same in respect to every professional field. The lawyer makes a careful and systematic study of the law, but the rest of us are satisfied if we know enough law to keep out of jail. The doctor makes a laborious study of anatomy, studying every bone, nerve, blood vessel, and so on, but the layman's concern in anatomy is only a practical one. So it is in the field of religion. The minister must have a technical and systematic knowledge of theology, but the layman is content if he has a practicable and workable acquaintance with the essential truth of the Christian faith.

You know that I am a layman and that I am not prepared by training or experience to use the patterns of thought or the vocabulary, of theology. However, I have been nurtured in the faith and practice of the Christian religion; and, while I cannot use the language of the

*Delivered before Baptist Brotherhood meeting in Wilmington, February 9, 1940.

prophet or the preacher, I am deeply concerned with the principles and values of vital religion which are essential to the spiritual health of the individual and to the conservation and advancement of civilization.

The poet Goethe, who was an interpreter of life and religion, once said: "Give me the benefit of your convictions, if you have any, but keep your doubts to yourself, because I have enough of my own." Probably all of us share the doubts, the uncertainties, and the insecurity which are characteristic of our time in history, but it is my purpose tonight to speak of the religious convictions which have become meaningful to me and which enable ordinary men to stand up to the demands, difficulties, and opportunities of life with extraordinary courage and endurance.

Walt Whitman once wrote:

"I think I could turn and live with animals,
They are so placid and self-contained.
They do not sweat and whine about their condition;
They do not lie awake in the dark and weep for their sins;
They do not make me sick discussing their duty to God."

But a real man is not satisfied with life on the animal level. He needs ideas for his mind, standards for his conduct, and fellowship with the Eternal. He needs religion.

A reasonable and radiant religious faith lights up life with hope and expectancy and gives it meaning and worth. It makes a man more unselfish in his home, more diligent in his work, and more willing to sacrifice for others. It heals the troubled spirit and brings the peace of God which passes understanding. It enables a man to evaluate the inheritances of the past, to come to grips with the realities of the present, and to face the adventure of the future with a calm mind.

Religion, therefore, is the corrective of the mood of cynicism and disillusionment which has become fashionable in our day and which asserts that man is a worthless animal on an insignificant speck in a vast and impersonal universe; that life has no spiritual origin and no high destiny; and that the individual human being is "a peripatetic chemical laboratory driven about by a sex urge." Evelyn Underhill gave us a true and relevant message when she wrote (*The Spiritual Life*, p. 25): "The people of our time are helpless, distracted, and rebellious, unable to interpret that which is happening, and full of apprehension about that which is to come, largely because they have lost their sure hold on the eternal." Accordingly, the basic need of our secular civilization is a return to religion and to the moral ideals of the Hebrew prophets and of Jesus.

COMPLETE SINCERITY

The first requirement in the Christian religion is complete sincerity. There is no place in the religion of Jesus for dishonesty, or duplicity, or sham, or pretence. The Master was uncompromisingly sincere and nothing was so abhorrent to him as hypocrisy. He spoke his most severe words of rebuke to men who pretended to be what they were not. He called the religious leaders in the sacred city of Jerusalem blind men, liars, fools, serpents, and vipers. He was not being needlessly abusive. He was bearing witness to the truth.

The enemies of Jesus and some of his interpreters have called him a dreamer, a visionary, and a fanatic. But no sane man calls him a deceiver. He was never unreliable. His mind was an honest mind. As Dr. Charles E. Jefferson once said (*The Character of Jesus*, p. 64): "There is something so pure and frank and noble about him that to doubt his sincerity would be like doubting the brightness of the sun."

Sincerity is the bone and blood of personal relationships. Therefore, the religious man keeps his face to the light. He has a passion for veracity. He recognizes the moral imperative to be honest in the search for truth, in the communication of truth, and in the application of truth.

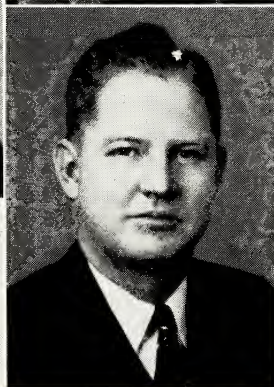
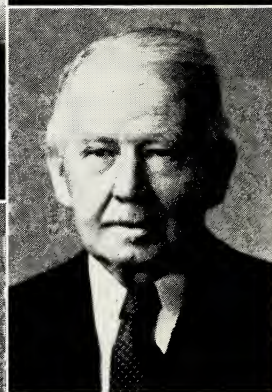
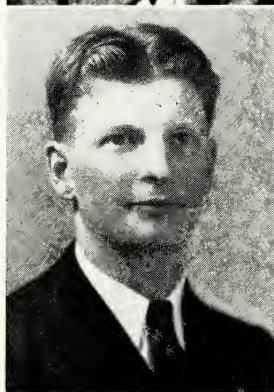
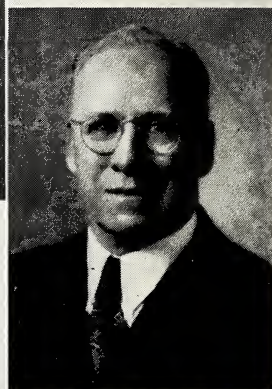
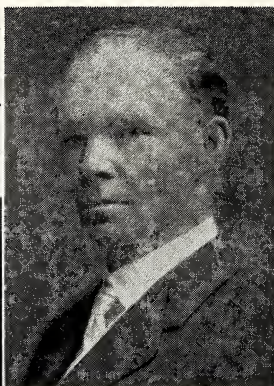
Next, the religious life is nurtured by private prayer and public worship, but it finds expression in work. Jesus was a worker. He was occupied in his Father's business. He used the hammer and trowel in the carpenter shop; he healed the sick; he taught individuals and groups; and he preached good tidings to the poor. He worked with a sense of mission and a sense of urgency. He declared, "I must work the works of him that sent me while it is day; the night cometh when no man can work."

The man who gladly shares in the needful work of the world is cooperating with God. He is engaged in a cause, or a calling, or an enterprise which engages his energy and is rewarding to society.

And he depends upon God. The scientist in his laboratory, the farmer in his field, and the merchant in his store use the materials—the stuff of life—which they have not created, but which God has provided.

God, then, is not a problem to be discussed, or a proposition to be debated. He is the fountain of life. He is a Father to be gratefully worshiped and obeyed. He is present in this universe in the process of creation, in the process of judgment, and in the process of healing. He invites us to think His thoughts after Him and to work with Him in the creation of superior men and a more adequate social order.

The trustworthy guide in religious thought and action is Jesus. He has invited us to share his work, his confidence in the truth, his unas-



J. P. KEMP
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FAITHFUL CHURCHMEN



MRS. SARAH HEINZERLING
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MRS. ROBT. H. HARRIS

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MRS. H. L. WEEKS

GREAT WORKERS

suming graciousness; and his faith in the ultimate decency of things. In the words of Dr. Albert Schweitzer we may say (*Out of My Life and Thought*, pp. 71-72): "As one unknown and nameless He comes to us, just as on the shore of the lake He approached those men who knew not who He was. His words are the same: 'Follow thou me!' and he puts us to the tasks which He has to carry out in our age. He commands. And to those who obey, be they wise or simple, He will reveal Himself through all that they are privileged to experience in His fellowship of peace and activity, of struggle and suffering, till they come to know, as an inexpressible secret, who He is. . . ."

The religion of Jesus makes heavy demands of us. It calls for complete sincerity, for moral integrity, and for the full dedication of our lives to the task we have to do. It gives us peace and power, freedom from cynicism and futility, a sane scale of values, motivation for generous living, and high hope when the shadows lengthen. It is the way to richness and fullness of life.

THANKSGIVING, NOVEMBER 28, 1940

By R. R. SAUNDERS

Compton's *Encyclopedia* says: Although Thanksgiving Day is wholly an American institution, harvest festivals have been known since time immemorial. It was long customary in England and elsewhere to hold special days of fasting and prayer in times of peril and disaster and equally to celebrate with thanksgiving and feasting nature's annual bounty and other marks of God's favor.

The *Encyclopedia Britannica* in tracing the history says: "The pilgrims set apart a day for thanksgiving at Plymouth immediately after their first harvest in 1621, the Massachusetts Bay Colony observed it for the first time in 1630, later it became an annual festival in that colony; and Connecticut as early as 1629."

During the Revolutionary War the Continental Congress appointed one or more thanksgiving days each year except in 1777. President Washington appointed a day of Thanksgiving, Thursday, November 26, 1789 and another in 1795. Madison in response to a Resolution of Congress set apart a day of Thanksgiving at the close of the war of 1812. By 1858 the proclamations were issued by 25 states and two territories. President Lincoln appointed the last Thursday of November, 1864, and every succeeding President has followed his example.

The day is observed with religious services in the churches and, especially in New England, as an occasion for family reunion.

IRA ELBERT HUBBARD, whose honesty of speech and purpose, whose

sincerity and singleness of conduct, whose rarity and richness of expression, tags him with the red ribbon of iconoclasm, yet lifts him into the realm of America's great men, describes Thanksgiving Day in his *Roycroft Dictionary* "as a national day on which all the people, who, during the past year have survived earthquake, fire, housemaid's knee and death, overeat, and thus thank God for his favoritism."

From the humorous pen of Irvin Cobb we have this commentary: "The institution of Thanksgiving Day comes straight down to us from that ever to be remembered date, which I forget, when the *Mayflower*, loaded to the water's edge with ancestors, landed upon the historic Rock, which afterwards became further distinguished by having a hen and a pair of pants named for it. They liked the place—Here they would be free to practice their own religion in their own way and to prevent anybody else from enjoying the same blessing. So they brought the last of the genuine antique spinning wheels and brass door knockers ashore and ordained a season of thanksgiving and prayer.

"They were great hands for prayer in those early Massachusetts days, their Thanksgiving Day programs were extensively interlarded with prayers, the schedule running somewhat as follows: On rising, prayers; for breakfast family prayers, and three kinds of pie; prayer services in the forenoon; in the afternoon, congenial outdoor sports and pastimes, such as burning a witch, and possibly an informal 5 o'clock Indian Massacre, all interspersed with prayers from time to time; supper of cold baked beans, crullers and prayer; prayer at intervals throughout the evening until bedtime. Up that way they still keep up the custom of prayer on Thanksgiving Day—only now they pray for Harvard to win."

There is no doubt but that Thanksgiving Day as we know it today was born out of a high concept of spiritual values, and a deep sense of appreciation for blessings received. Lillo must have had our Pilgrim Fathers in mind when he said:

"When thankfulness o'erflows the swelling heart, and breathes in free and uncorrupted praise for benefits received, propitious heaven takes such acknowledgment as fragrant incense, and doubles all its blessings."

THANKSGIVING DAY to some means work and more work, to some it means rest and relaxation, to some it means the reunion of family and friends set to meat and mirth. To most people it means just another holiday—just another day for the pursuit of pleasure.

To only a few is left the privilege of carrying out the true intent and purpose of the day. Too few there are who are truly grateful, and step aside long enough to give expression to that gratefulness in prayer. No objections can be offered to any manner in which we may decide

to observe the day, provided we first thank God for his goodness, and take him with us; whether it be to the golf course, the football stadium, or the field and stream, for God loves to go there too—as a messenger of good health, as a courier of Love, as the incense of Friendship.

In our attachment to Protestantism with its freedom and simplicity on the one hand; and our scorn, so often, of other religions on the other; we overlook one thing they have that we do not, and which after all might be “The one thing that thou lackest” and that is Loyalty. To illustrate: Take our Catholic friend—no matter what else he does on Sunday, when the bell tolls for communion, however, early the hour may be, he is there.

In the Orient, that land, that has felt less the scourge of war, in both the World War and this to date, is the land of the Star and Crescent, the land where the follower of Mohammed pauses when the sun is at meridian heights, takes out his prayer rug, kneels upon it, humbly bows his head and offers up a prayer to Allah. Who knows but what God is rewarding them for remembering him?

In the sacred pages of Holy Writ, David speaking: “Let us enter into thy house with Thanksgiving, and into thy courts with praise, Let us be thankful, and praise his holy name.”

From profane literature: Shakespeare tells us that:

“God’s goodness has been great to thee.
Let never day nor night unhallowed pass
But still remember what the Lord has done.”

Cicero too reminds us “That a thankful heart is not only the greatest virtue, but the father of all virtues.”

I fear in the heaping measure of our successes, in the ever increasing realm of material growth, in the development of our national prosperity, we have forgotten that great truth. We look with grave concern upon the fate of those nations across the seas, wondering if it is the smile of Satan or the frown of God upon people who have forgotten him. Well might we ponder these things in our hearts, for Europe is not far from us and we are not far from God—and his wrath. So it seems to me that today is a propitious day for us to take an inventory of our selves, our opportunities, and our surroundings, and make a note of the many things for which we have to be thankful.

As A NATION, what do we have that other nations do not have? Live awhile in Russia, Germany, and Italy: Have your opinions suppressed, your property confiscated, your life threatened, all without any recourse to law and justice; perhaps then you would think to take off your hat when the Stars and Stripes go by.

As A CHURCH, what have we to be thankful for? How long ago

has it been since one of the founders of this church was sent to prison for daring to think; and the women of his time burned at the stake as witches. With this in mind perhaps you can better understand the tremendous import of those majestic words "Freedom of Worship."

As INDIVIDUALS, what can we be thankful for today? In this tragic hour when the whole world beyond the seas is aflame, when death rides like a white horse upon every cloud, and disaster hangs like a heavy pall over every land and every home; where women and children are forgotten as civilization gasps for life, what greater reason can one ask for which to be grateful, than just to be at peace.

Above all this there is yet a greater reason for us to be thankful today. It is said of Napoleon, when he was endeavoring to lead his starving army out of Russia, he called to his aide, the one man whom he could trust absolutely, the gallant Marshal Ney. "I appoint you—my Marshal, to command the rearguard. You are to hold the Russians in check until I can extricate my army from this trap and get them to France." Long afterwards, some officers were dining in their quarters in Paris, the door opened, and a figure appeared, old, bent, tattered, and dishevelled. One of the officers, recognizing the Great Marshal arose and saluted. "Tell us, Marshal, for we have often wondered, where is the rearguard?" The broken figure replied, "I am the rearguard." Only the brave Marshal had seen it through, the others were lost. The prophet Isaiah speaks of God as our Reward. He is not only the Captain of the Marching Legions, but also, the Marshal of the rearguard, always ready to stand between us and our pursuing enemies. LET US BE THANKFUL FOR GOD.

And so, my friends, in this morning service let us not regard the time we have given to God so much a duty, as a privilege. And as we go our several ways today let us carry with us some of the spirit of Naomi Talley as expressed in her little poem dedicated to this day:

"I need not bow my knees at altars fine
To breathe a prayer;
My heart finds peace in simple lowly things—
A quiet plain where summer winds blow free,
A winding roadway where a night bird sings.

I need not lift mine eyes unto the hills
To seek my strength;
For level fields of fragrant, upturned sod,
The eternal mystery of sprouting seed
Proclaim the presence of Almighty God.

I shall not give my thanks this day alone,
But every day
Throughout the changing seasons of the year
There is so much of good and friendships fine
I make a silent prayer for him to hear."



JOSIAH W. BAILEY, U.S.S.
DR. THURMAN D. KITCHIN

JUDGE E. Y. WEBB
DR. W. L. POTEAT

DISTINGUISHED BAPTIST LEADERS

EXCERPTS FROM A THANKSGIVING TALK

By DEACON JNO. W. BENNETT

*Thanks for the past, thanks for the present,
For what shall we thank the future?*

"Faith points into the future;
The past will bury its dead;
Hope leads out from the present;
Charity her robe will spread."

These three, Faith, Hope, Charity, are the fundamentals of all right future development, personal, political, or social.

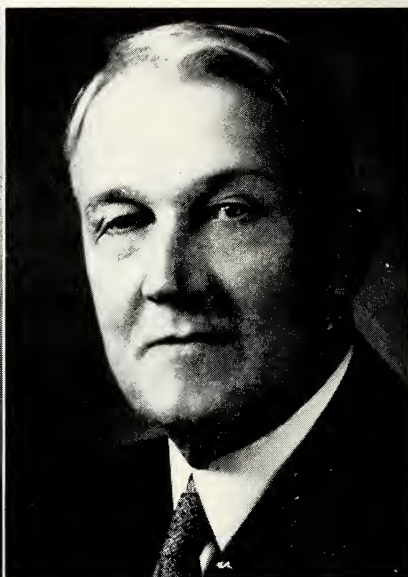
The trinity of faith is faith in God, faith in man, faith in self. Believe in yourself and humanity will believe in you, doubt yourself and humanity will doubt you. What is considered by all great scholars and literary critics to be the grandest discourse uttered by man ends in these words, "and when Jesus had ended these sayings, the people were astonished at his doctrine, for he taught them as one having authority and not as the scribes."

Of all our many blessings possibly hope is the greatest. It fills our days with happy anticipation. It imparts strength and courage for discharging responsibilities. It brightens the mind, quickens the heart, and oftentimes sets the soul aflame. It brings serenity, cheerfulness, and good humor, and helps us bear those ills we have. It is sunshine piercing the shadow. It's a comforter in days of sorrow. May our star of hope forever shine.

The virtue of charity evidences all other Christian graces. It prompts compassion, encouragement, kindness, liberality, sympathy, tolerance, unselfishness, goodwill, and genuine desire to be all and to do all that falls within the radius of the good, the true, the beautiful. May the white robe of charity be big enough to cover all who need a generous act with the protecting folds of this wondrous mantle of unlimited proportions.

The greatest divine of all the ages says: "Prophesies shall fail, tongues shall cease, knowledge shall pass away, but these three great principles will abide from everlasting to everlasting." For these let us thank our great Eternal.

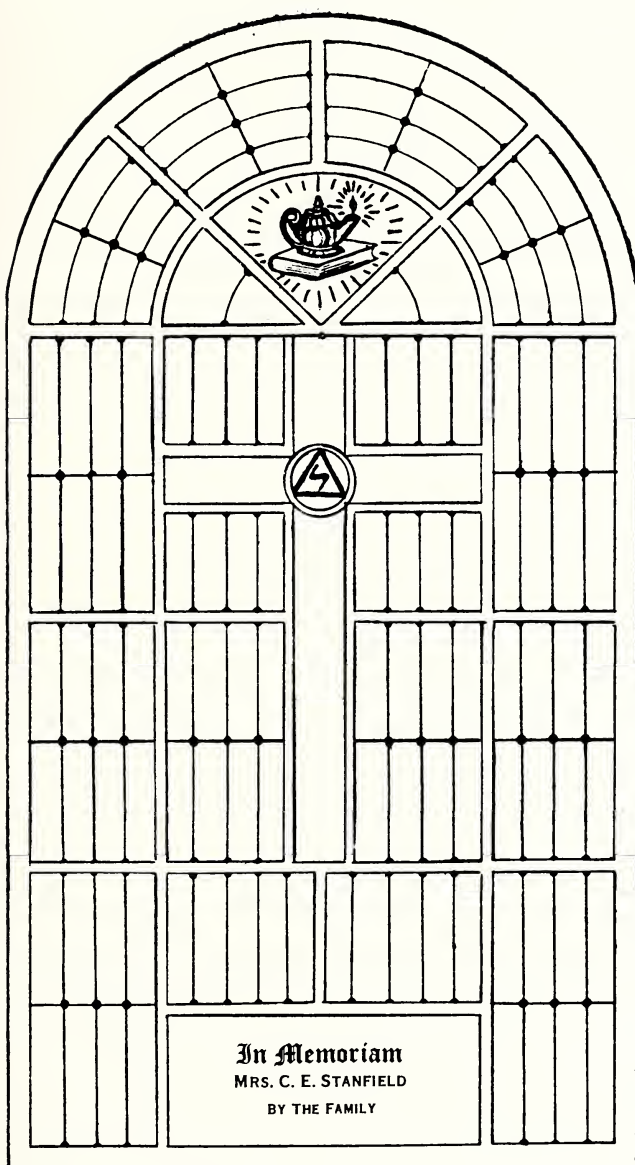
Thanksgiving Service at First Baptist Church, Reidsville, N. C., ten o'clock, November 26, 1942.



DR. B. VAUGHN FERGUSON
DR. ZENO WALL

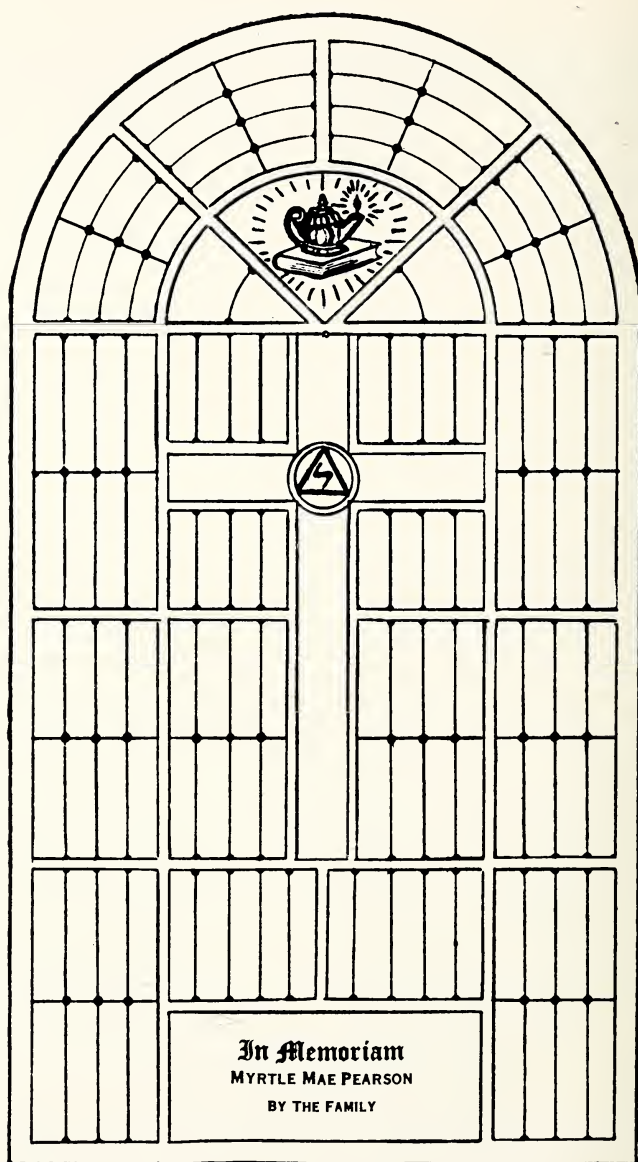
DR. J. CLYDE TURNER
DR. W. W. HAMILTON

DISTINGUISHED BAPTIST LEADERS
Who have conducted revivals in our church



*Love is not love that alters with the flight of time,
Love is enduring, changeless, constant and Divine.*

—SAMUEL PICKFORD.



*But still I dream that somewhere there must be
The spirit of a child that waits for me.*

—BAYARD TAYLOR.

MOTHER'S DAY ADDRESS TO THE BARACA CLASS

By MRS. R. R. SAUNDERS

The first thing I want to say is to express my appreciation for the lovely flowers which I am now wearing through your courtesy and your kindness. To be invited to teach this class is growing to be an honor which any woman may well covet, not only for the opportunity of addressing such a splendid group of young men, but also because of the honor of being classed with such a long line of distinguished teachers whom you have heard on similar occasions. I assure you that I heartily appreciate this honor and I only wish I were qualified to live up to the high standard you have set for yourselves. And so today I come not to teach you but rather to commemorate with you this day dedicated to our Mothers.

Mother's Day, as you know, is of very recent origin and yet no day on the calendar is observed more widely, or remembered more sacredly than it is. One reason for that is because it is not confined to any creed or religion, and knows no political boundaries. Men of every race, and of every land can call their mother Saint. It is truly an All Saint's Day. Man might be found without a country, without religion, and even without God—but not without a mother. So deep was this spirit of reverence that it was only necessary for some one to make the suggestion of setting aside a special day to do her honor, for it to meet with universal acclaim. So thorough and so favorable has been the reaction to it that even the U. S. Government has recognized the occasion by issuing a stamp in commemoration of the day. The stamp you will recall carried a reproduction of Whistler's immortal masterpiece entitled "Mother." It is of added interest to us North Carolinians that Whistler's mother was born in Clarkton, N. C. Living at Wilmington during the Civil War, she braved the terrors of an ocean voyage that she might be near her son to give to him her care, to lend to him her courage, and to inspire in him all those finer characteristics of peace and love and contentment which we see admirably reflected in that picture.

Humanity has a rich heritage in Mother Love—a heritage worth more than silver and gold, titles or royalties. Here is a love that sacrifices and lifts and inspires. It is a love that should suggest to our mind the love of Him who is Love. It was at the foot of the cross that Motherhood was sealed as a Divine institution, and Sonship as an object of Divine Love: "Behold Thy Son—Behold Thy Mother." These words spoken of and to two deserted and love-laden hearts in the world's most tragic hour, have come down as a benediction to burdened hearts in the hour of their deepest travail.

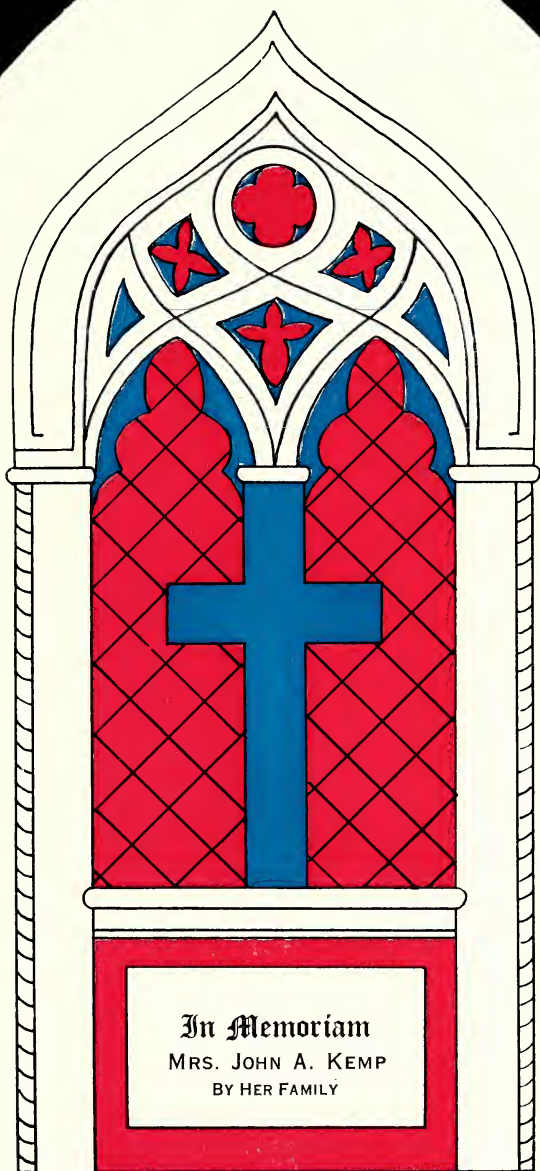
Ex-Senator Jim Reed says that: "Mother Love is the golden chord that stretches from the throne of God uniting all the animate creation to divinity. Its light gleams down the path of time from barbarous ages, when savage women held their babes to famished breasts and died that they might live. Its holy flame gleams as bright in hovels where poverty breaks a meager crust as in palaces where wealth holds Lucillian feasts. It is the one great universal passion of sacrifice—incomparable in its sublimity.

"If there be truth in religion, then this holy sentiment was planted in woman's heart by the hand of God. It has made life possible. When all other passions are dead it still survives. It will pass through the fiery furnace of disgrace and still live. A mother will enter prisons of shame and kiss a felon's hand thrust through the bars. She will sit beside the accused in courts of law, when the mob jeers and the heartless machinery of justice grinds its grists of agony, and with unwavering faith maintain her child is innocent. She will stand at the foot of the scaffold and, when the trap has fallen, cover the condemned body with kisses and with flowers. But if the path of life has led her son to fields of honor, her heart will glow with pride, ineffable, unspeakable. If he is called to war, she will bid him goodbye with dry eyes, although her heart be filled with tears. She will maintain a firm and hopeful mien, that he may gain sublime courage by her sublime example. When he sleeps upon the tented fields her spirit will keep watch. Whilst he is slumbering she will pray. In the agony of waiting she will die a thousand deaths, but she will choke back her sobs and hide her torture. She will search for him amongst the slain, and try with kisses to warm the dead and unresponsive lips to life. She will coffin her heart with the beloved body, and her soul will keep the eternal vigil of deathless love.

"Mother! In that name is condensed all the sweetness of earth and all the music in heaven. Her love is a love that adapts itself to every varying fortune. In prosperity, an ornament; in adversity, a shield; in disgrace, a mantle; in poverty, a Klondike; in sickness, a balm of Gilead; and in death, a beacon to a better land."

"It matters not what riches we accumulate or what honors we attain, or how dame Fortune lavishes her gifts upon us. Life's greatest debt we owe to her who twined her arms about us in infancy and who, as night came on, beneath the tender benediction of the golden stars, taught us at her knee to whisper 'Now I lay me down to sleep.'

"When time has piled the snows upon her head and turned her brown or raven locks to white, her love will still abide, riper and sweeter with the passing years. Though she may live until her children are



*The Pilgrim they laid in a large upper chamber,
Whose window opened towards the sunrising;
The name of the chamber was Peace,
Where he slept till break of day.*

—Pilgrim's Progress.



In Memoriam
MRS. HENRY SATTERFIELD
BY
MRS. RICHARD R. SAUNDERS
MRS. ELMER E. HARRIS

*God could not have made earthly ties
So strong to break them in eternity.*

themselves old and grey, she yet will see the silken locks of youth; their roughened hands yet have the caressing touch of baby fingers. And when at last she approaches the portals of death, there is no solace so sweet as the presence of those she bore 'to people and replenish the earth.' Mother love! It has produced, fondled, reared, inspired, and glorified all the shadowy hosts who have passed across the banks of time since man first raised his eyes towards the heavens. It is, I say again, the golden chord that binds the earth to God."

In trying to portray to you the passion of a mother's heart I have but inadequately brought to you a picture of that deeper love that prompted the Master to lay down that rule of thought and action which must be the guiding star to every homesick soul, when He said: "Thou shalt love the Lord Thy God with all thy heart and with all thy soul and with all thy might. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbor as thyself." Mother love and love of mother are not the only tender thoughts we must harbor, dear as they are, but the love of God and our fellowman must become the major concern of our lives if we are to share in the richer heritage of His Love.

God not only has laid down a rule for our conduct in His Book of Life that we may not wander far from His pathway of Love, but He has set aside one day in each week that we may be continually reminded of our obligation to Him. One day to lay aside our cares, restore our strength, and be forgetful of our pleasures, one day to labor in His vineyard, to worship in His house, and to commune with Him in his Garden. Not only has He given us a guide and reserved for Himself a day, but He has established here an altar in the midst of His people, that they might sing His praises together and enjoy a fruitful fellowship with each other.

Elsie Robinson in a recent article describes an old man pacing to and fro on the parapet of his palace, looking up into the darkness and the silence. Suddenly a voice—an old voice, but still arrogant—hurled itself passionately against the night. "Out of the depths have I cried unto Thee Oh Lord!" 'Twas the voice of Great David, ruler of mighty Israel. King among Kings. Yet his voice rang with all the hunger, all the agony, all the terror of the human heart. For David had come to his darkest hour when only God could help him. He cried again: "Lord, hear my voice; let thine ears be attentive to the voice of my supplications. I wait for the Lord and in his word do I hope." It has been thousands of years since King David hurled that cry from ancient Israel. How many million years since the first trembling savage whispered it from some jungle trail, no one knows, but always at



MRS. ARNETTE GOURLEY
MRS. J. F. MOORE

PAUL ROACH
J. C. TATEM
W. O. KELLY
RALPH GILLESPIE

MRS. HUNTER WALKER
J. C. GILLESPIE, JR.

LEADERS IN THE BAPTIST TRAINING UNION

some point in its progress, the human race has put its power and pride behind it and, reaching upward through the darkness of its despair, has cried: "Out of our depths we do cry unto thee, O Lord!" America, as well as every other Nation of the world is struggling with its economic and political problems not knowing that they will never be able to solve them until they solve their religious problem. They need to put their power and pride behind them and cry out "O Lord" and what is the answer to that cry? "The Church!" God answers through the church.

The Christian church today, my friends, is the only hope for the ills of the world and for the ills that beset your path and mine. The membership of the church must consecrate itself more loyally to the church and its ideals if order is to be restored out of the chaos and bewilderment in which we find ourselves today and which is growing more fretful every hour we live. Let us start this week right and every week right by going to church on Sunday morning. The greatest tribute you can pay your mother today is to go to church. She will appreciate it more than all the gifts you bring her. Her eyes will glow with pride in the knowledge that you are travelling the paths she knows to be the only safe and sure way to peace and happiness.

Some of you are wearing a red rose today and some of us less fortunate are wearing a white one. Both are love's tribute to the pure in heart, and as we do it we gladly pluck for her the fairest bud in all the garden. And while we wear these once a year for her, let us wear always on the lapels of our hearts, a picture of the cross, an everlasting, an everloving thought of Him suffering on Cavalry's brow for us, that all who follow in His steps, may sometime meet her and Him, where love and roses and mothers are immortal.

MOTHER'S DAY ADDRESS TO BARACA CLASS

By MRS. JOHN M. MCGINNIS

Our subject on this Mother's Day, 1946, is "The World's Most Famous Mother." Of course the reference is to Mary, the mother of Christ. Many of you may be reminded of your own mothers as we consider this model mother.

The undue position which the Catholic church has given to the mother Mary has caused most Protestants to avoid much mention or study of her. We certainly cannot find scriptural basis for considering her divine, nor for worshipping or praying to her, but we can find much in the Scripture that should cause us to admire her.

She was a woman of many virtues, but since it would be impossible

today to go into a very exhaustive recounting of those virtues, we are considering three which seem especially important as related to her unique and important role. However, one characteristic which she held in common with all of the great figures of the Bible should be mentioned separately, namely, that she was teachable. The same thing must be said of all of God's servants, those of whom we read in the Scripture and we ourselves. (Though one may be weak and faltering, unless he is open to the Spirit of God, being pliable, giving himself over to God's leading, he cannot be used.) We will note that Mary was always ready for any direction she received from God.

Our first point of emphasis in the study of the character of Mary is that she was a Woman of Faith. The first we see of Mary is at the time of the Annunciation. This picture is recorded in the first chapter of Luke:

"And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David: and the virgin's name was Mary.

"And the angel came in unto her, and said, Hail, thou that are highly favored, the Lord is with thee: blessed art thou among women.

"And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

"And the angel said unto her, Fear not, Mary: for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus.

"He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

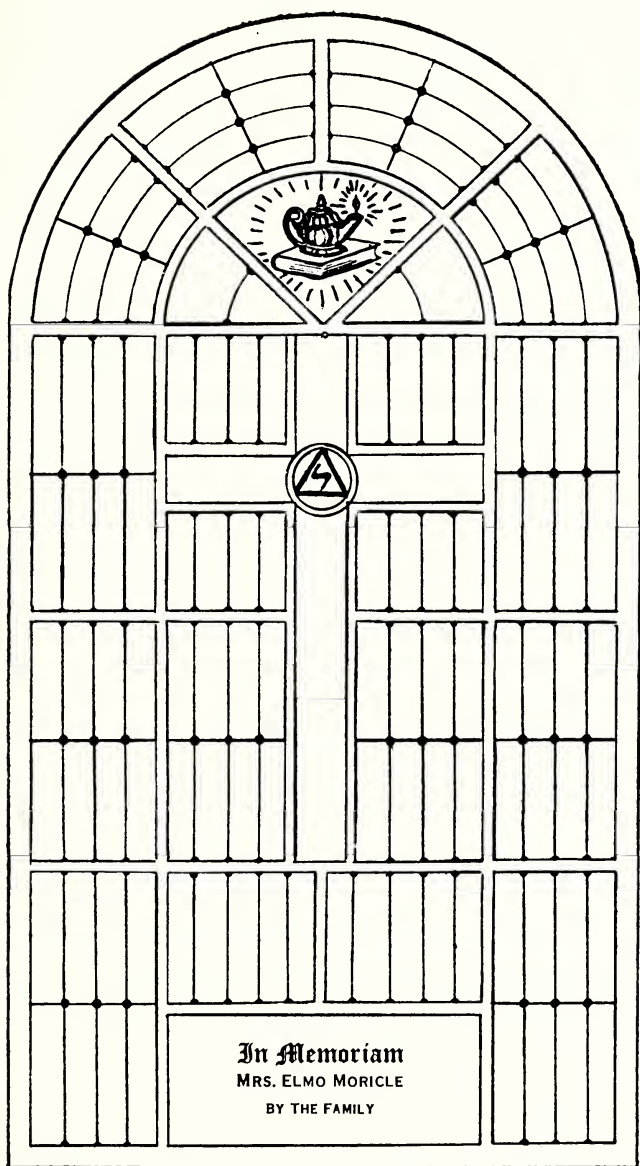
"Then said Mary unto the angel, How shall this be, seeing I know not a man?

And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. And, behold, thy cousin Elizabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren.

For with God nothing shall be impossible.

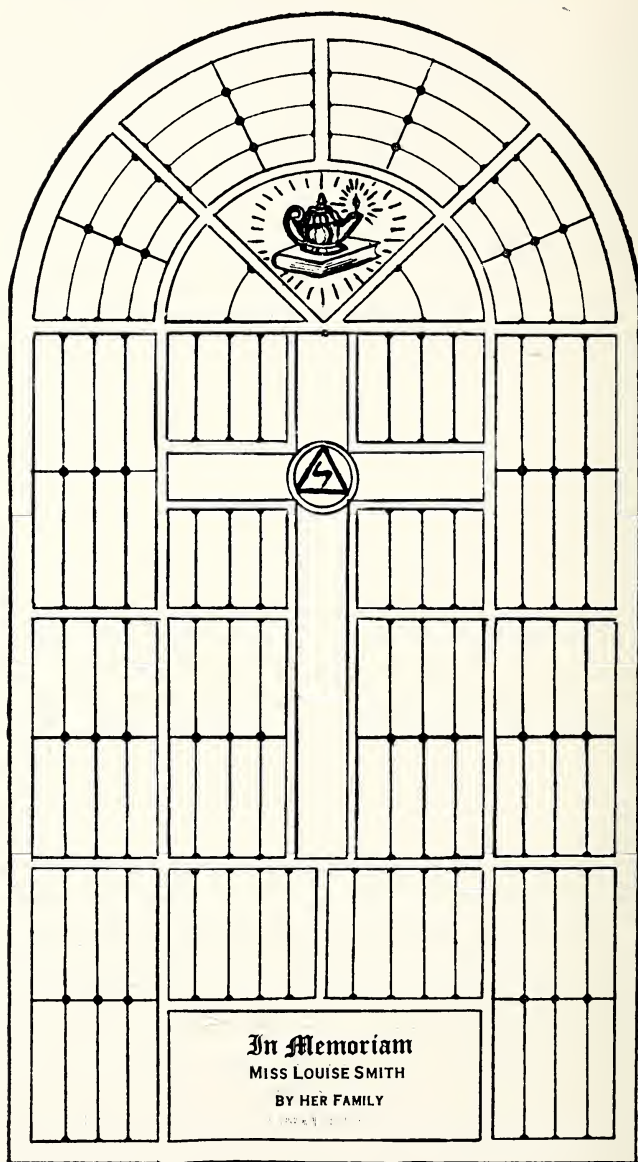
And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her."

We read here the first pronouncement that the Messiah was to come in the form of a babe. This was doubtless very different from the con-



*To those who know Thee not, no words can paint!
And those who know Thee know all words are faint!*

—HANNAH MORE.



*And so make life, death and that vast forever
one grand sweet song*

—KINGSLEY.

ception that Mary had always had. The Israelites expected their Messiah to come with a shout, a full-grown King seated upon a royal throne, with a sword in his hand with which he would put down their Roman oppressors. It took great and teachable faith on Mary's part to grasp this new idea so quickly and to acquiesce to it.

A second need for great faith at this time came to the "troubled" Mary who was told that she was to bear a child, though she was a virgin. She knew that there would be malicious gossip about her on the part of people who had no part of her faith and would therefore not believe her story of the Angel and the Annunciation. We know that even Joseph doubted and planned to break their engagement. Later an angel appeared to him in a dream and told him that Mary had been chosen to be the mother of the Messiah, and "as the angel of the Lord had bidden him, took unto him his wife; and knew her not till she had brought forth her firstborn son: and he called his name Jesus." It took a strong and independent faith on Mary's part to fulfill God's purpose for her, a faith that cared more for doing God's will as she saw it than for what people might say or think about her.

(We see her faith in the one utterance of hers that we have recorded, known as the Magnificat. There is much in it of implication of a deeply spiritual nature, grounded in the Old Testament Scriptures, much of beauty of language and of sincere worship, with an abiding faith keynoting the whole.)

In the second place Mary was a Woman of Good Sense. This characteristic is of very real importance in the role of a mother, which was Mary's calling. No matter how fine or talented a woman may be she cannot be a good mother without exercising a liberal amount of good sense.

Though the years of Jesus' boyhood are obscured because of no written record of them, except for the brief lifting of the veil at the time of His going to the Temple at the age of twelve, there is much that we can surmise about them from the record of the later life of Jesus. We know that Jesus was physically a strong man, able to endure long and arduous hours of work, able to travel over Palestine many times on foot, able to carry a heavy Roman cross even after a cruel lashing with a thronged whip. Therefore, we deduce that Mary was a sensible woman about her household, giving her family good and balanced food and teaching them to rest and play in such a way that their bodies would be strong and healthy.

I believe that most of us would agree that it is a sensible Mother who teaches her children to work. No doubt as the eldest son He helped in Joseph's carpenter shop, but from homely incidents He

mentioned in some of His parables, we can imagine that He also helped His mother. He was familiar with the household routine of using three measures of meal, which was the usual amount of the day's baking in Palestine at that time, and He knew the necessity of using old cloth in mending old garments, lest new material make the rent worse. Evidently He had sometimes shared the burden of Mary's responsibilities.

The height of Mary's good sense shows through in the fact that the young Jesus was obviously carefully taught the Scriptures. It is a foolish mother who provides carefully for her family's physical well being and neglects their spiritual. Mary nurtured the young Jesus in the Scriptures, evidenced by His later being able to quote long passages from memory, penetrating deeply into the meaning of them, and even at the age of twelve being able to astound the learned teachers and doctors at the Temple.

Mary was a teachable woman of faith and good sense.

Our third point of emphasis is that Mary was a Woman of Deep Maternal Love. The mere giving birth to a child does not automatically make every woman a Mother in the real sense of the word. Mary proved herself to be one who took very conscientiously the role of Mother, with a tender and loving spirit which is the foundation of peace and happiness for any child.

We are familiar with the scene at the Temple on the occasion of Jesus' being brought for the first time. He had remained behind when his parents' caravan of relatives and friends left Jerusalem for Nazareth. Mary, thinking he was with the other children, suddenly missed her boy and when for a whole night they still had not located Him, she was understandably agitated and in distress. Therefore, when they at last saw Him in the Temple, despite the august company of teachers and doctors, she rushed up to the young Jesus with a scolding rebuke and in her sudden relief from anxiety said, "Son, why hast thou thus dealt with us?" Then she went on to say how great sorrow He had caused them. Jesus' reply concerning His Father's business was not understood by any of them, but the Scripture says that "his mother kept all these saying in her heart" pondering them.

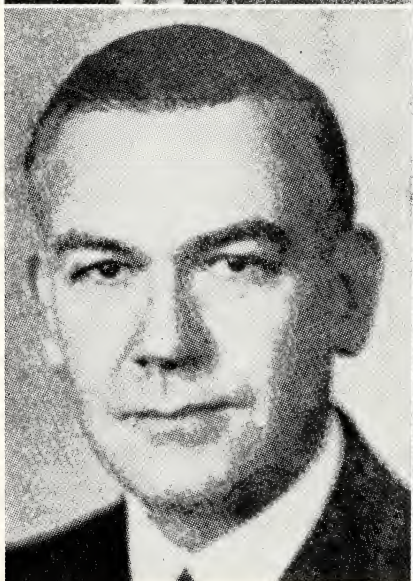
We can see her confidence and affectionate pride in her son at the occasion of His first miracle in Cana. Not for a moment did Mary seem to doubt that He could relieve the embarrassment of the host and hostess at the wedding feast when the wine began to give out. Then some months later after Jesus had embarked upon His public ministry there is another significant picture of the mother-son relationship. It is recorded in the eighth chapter of Luke. Christ had been

preaching to great crowds and there was much discussion of Him. Also He had publicly denounced some of the practices of the Scribes and Pharisees whom Mary had always revered. Probably some of her neighbors came to Mary and complained about this or taunted her that her son was demented, and she was both perplexed and worried. Finally she decided to go "with His brethren" to seek Him, and persuade Him from this course, to urge Him to come home to rest for a while. She did not understand His mission at this time. When they arrived where Jesus was preaching, He made a strange reply to her messenger about those who did the will of God being closer to Him than even His fleshly relatives, and did not come out to return home with Mary. Though she certainly did not understand, she made no protest, and returned home.

We all know the heartbreaking scene at the Cross when one of His last thoughts was for the well being of His mother. In John 19:25 ff. we read of His requesting "the disciple whom He loved" to care for her. From the standpoint of Mary at this hour such an outcome for her first born and dearly beloved son must have tried her strong faith more than any of us looking back on the scene after the Resurrection can imagine. Throughout His public ministry Mary had not understood many things, nor did His disciples. She no doubt constantly expected Him one day to be the earthly Messiah for Israel that she still thought was His mission. Then when His life was cut short on a shameful cross, there was not only the mother-grief in her heart, but the disappointment and misunderstanding as well. Surely none of us can fully appreciate the blackness of that hour for this mother.

However, I think that the greatest thing that can be said about Mary is that after the resurrection, when the purpose and meaning of His Messiahship was made clearer, Mary's disappointment turned into discipleship. We read the triumphant recording of that fact in Act 1:14. "These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren." Though little is said of Mary after that, we can visualize her going on witnessing with a song in her heart, this woman to whom had been entrusted perhaps the greatest task, responsibility and joy that any woman will ever know.

In like measure every mother has a degree of that same responsibility and joy, with young, trusting and eager little minds looking to her for guidance. As you gentlemen this morning give thanks to God for the privilege that was yours of having a Christian mother, I pray that you will dedicate yourselves anew to the task of fatherhood, doing

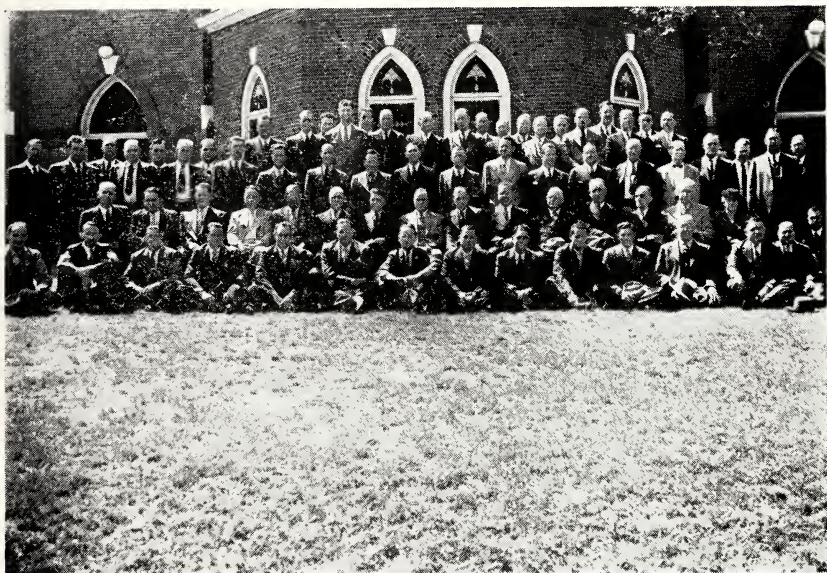


DR. CHAS. E. MADDRY
HON. GROVER H. JONES

DR. B. W. SPILLMAN
DR. SPARKS W. MELTON

DISTINGUISHED BAPTIST LEADERS

all you can to help the mother of your children to fulfill nobly the task holy, glorious, and grave that is hers.



THE BARACA CLASS

BEULAH ASSOCIATION MINUTES, 1882

(The Sunday School report was read by J. S. Morrison)

REPORT

Your committee upon Sabbath School work, in submitting this report, note with pleasure the measure of success that has crowned the efforts of friends to awaken an interest and secure the more general cooperation of our brethren in this department of Christian labor.

We feel that we are warranted in expressing the hope that an impetus has been given the Sabbath School work in our State that will lead to most happy and lasting results. Thoughtful men among us have long felt that our great need is a deeper and truer cultivation of our people to the importance, yea, more, the absolute necessity of individual consecration and unceasing prayer and toil for the young people and children of our congregations. The Christians of the present generation are to decide the moral and religious character of the next. What a vast responsibility is upon us! How shall we meet it? If we would "go up and possess the land," we must go with holy zeal, with our whole being, body and spirit, set apart for real and honest service. We need

fewer Christians who luxuriate in good meetings and never work unless in a happy state of mind, and more who are ready to engage, in sunshine and in storm, with a will in the tug and toil of consecrated labor.

We have ever looked upon the Sunday School enterprise as strictly the work of the church and would hail it as a happy omen, calling for devout thankfulness to God when our brethren become assured of this truth and act as they should in view of it. Suffer us to suggest for your consideration a view of the subject which we think fraught with much good if earnestly engaged in. It is that our brethren, every Sabbath morning, with their families, go to the house of God, or wherever the school may meet, earnestly devote the hour to the duties and labors of the school; when the allotted time for the service is over, then in the old apostolic style, engage in singing psalms and spiritual songs and exhortations as long as proper; and we verily believe a new era of Gospel blessing will dawn upon our churches.

It is impossible for your committee to give statistics for churches for which no statistics are found in their letters. Your committee would earnestly recommend to the churches that they give in their letters accurate statements of the number of officers, teachers and scholars, and other such pertinent data.

Respectfully submitted,

J. S. MORRISON,
D. F. KING,
Committee.

BEULAH ASSOCIATION MINUTES, 1890

This is the broadest sphere of Christian work. It lies at the very foundation of disciplining the nations and hence deserves our careful study and consideration. Thousands of people call themselves Baptists and know not why; they say they believe the Bible and yet they never study it. They call themselves missionary and give nothing to missions. They even call themselves Christians and have no Christ likeness.

The real Sunday school indoctrinates the people; it familiarizes them with God's word; that makes them missionary in fact, and hence makes them Christlike. Much Sunday school work has been and now is a mockery of religious work.

We need Superintendents and Teachers, consecrated, taught in God's word, and willing to sacrifice their time and energies to teaching the nations. We need old men and women in our schools, like Aquilla

and Priscilla, Stephen and Phoebe, and Lois and Eunice, who shall teach the Apolloses the way more perfectly.

No one in this land has any excuse for such ignorance of God's word as we often see in our schools and churches. Let us wake up to the fact that if we know so little of God's word here in the great day he will declare, "Depart, I know you not."

C. A. ROMINGER.

OUR DEACONS

By E. S. POWELL, Chairman

Mr. H. C. Bagley of the First Baptist Church of Atlanta addressing the church on the subject of "Our Deacons" at its Semi-Centennial in 1898 had this to say:

"In the great laboratory of nature silent and unseen forces dominate the universe.

"In the wonderful mechanism which controls the solar system there is no friction, no variation; each member, silently but surely, responds to that force which, though silent and unseen, has propelled it in its course since time began.

"In the highest achievement of human genius and human skill, the same principles apply. The pleasure-seeking tourist on an ocean liner gives little thought to the ponderous engine which, with its strong and silent stroke, drives the great vessel on its daily course; but the captain who walks the deck in all the pride of autocratic power, knows that his charts, his compass and his sextants are but children's playthings, and his boasted skill but a mockery, if he controls not the full and instant cooperation of the soot-begrimed engineer.

"As in the natural world, and in man's more material affairs, so in his spiritual and religious life an unseen force shapes his destinies.

"A student of Baptist church history is impressed with the simplicity yet completeness of its church organization.

"We acknowledge no bishop, no priest, no pope. We have no officers under Christ save the pastor and the Board of Deacons.

"In this simple arrangement, I am reminded of that monolith which, moved from its ancient foundations, now stands on the bank of the Hudson, its towering shaft a single stone.

"So this church is based on its broad and individual membership, its Board of Deacons its pedestal, its pastor the unbroken shaft pointing heavenward. It is complete in its grandeur and its simplicity,—nothing to be added to, nothing taken from,—but like the parts of the monument, its three portions are interdependent; neither can serve its purpose without the other."

Looking back one hundred years we cannot but take cognizance of that silent force which has molded the destiny of this church—and pay tribute to the courage and fidelity of those sainted men of yesterday and their successors who cleared away the fallen timbers of a frontier town, builded an altar to God, and consecrated their lives to its holy service.

The early record of the Deacons is incomplete and the time too far distant for tradition to tell us much. For the first fifty years the church had only one or two, whose duties were to look after the spiritual welfare of the church, but as time drew on the duties became more onerous and more and more names were added until the business of the church is now primarily conducted by the board and referred to the church body for its approval.

There is little need of singling out any names for special mention. All served acceptably and most of them filled term after term on the board to the end that the affairs of the church have been conducted in a most business like manner, without the wrangling and dissension that once characterized the life and impeded the progress of the church.

The post of Deacon is one of heavy responsibility and it is to be hoped that the church will continue to use that good judgment in the choice of its governing board and its spiritual council as it has in the past so that peace and good fellowship will prevail and its further growth and progress be assured.



OUR DEACONS—PAST AND PRESENT



J. S. MORRISON
S. F. WELLS

DR. C. A. ROMINGER
REV. E. P. ELLINGTON

DR. W. W. ROWE
J. E. HEINZERLING

R. T. BURTON

M. A. ALLEN

SUNDAY SCHOOL SUPERINTENDENTS



MEN'S BIBLE CLASS

JOHN BENNETT, Teacher



THE LILLIE WEBSTER BIBLE CLASS

Mrs. C. J. MELDAN, Teacher

OUR SUNDAY SCHOOL

By JUDGE E. H. WRENN

The health, growth and development of any church whose tenets are the admonition to carry the Gospel to all mankind, are coordinated with the work and effort demonstrated in the Sunday School. And while, in the earlier days, the Sunday School work was counted more of a secondary nature, so far as any records can be found, still the success and effectiveness of the Church can be traced by the type of men and women who were taught in the Sunday Schools of the early Church.

In attempting to review the work of the Sunday School there is little to build from, as the records of the Church contain no information and the minutes of the Association very little in addition. Today, we recognize that one of the most important branches of the Church is the Sunday School. It is the nursery and training ground and from its rich fields plants are gathered and transplanted that grow and flourish in the garden of the Lord. It is the foundation of the Church and upon its solid rock the superstructure is reared, and deep down, beneath the tall spires that point to God, are the enduring pillars upon which all else rests.

The Sunday School shares with the B. T. U. as a training school and from them come the soldiers who fight the battles of the Cross and become the heroes and heroines in the mighty host who will finally conquer the world for Christ.

It is to be regretted that the history of the Sunday School of our Church is not of record, but we can still trace its early organization and evaluate the high standard of its personnel, even if the figures are lost from the annals of the past.

The men who have served as Superintendents of the Sunday School are the same men whose names dot the pages of the Minutes and the history of the Church, recording other services rendered. All that we can learn from record or posterity of Mr. Rawley McLaughlin, the founder of our Sunday School, is that he labored for the Lord in the activities of this Church. And in 1864 we find that he organized a Sunday School at Hogan's Creek with twenty-four members. This was four years prior to its reorganization under the inspiration of Brother F. H. Jones, who, in 1870 also organized the Sunday School in the Leaksville Baptist Church. From the date of the organization of the Hogan Creek Baptist Church Sunday School, Brother McLaughlin's name is linked with every activity of the Church, of which we have a record, until his death March 22, 1876, at the age of 74 years.



THE FIDELIS CLASS

MISS FANNIE BAILEY GARDNER, Teacher



THE PHILETHEA CLASS

The second name that stands out preeminent in the work of the Sunday School is that of Brother James S. Morrison. He came to our church May 1877, by letter and in July of the same year with Judge John Kerr and J. M. Williams was sent as delegate to the Association. No task too menial, none too exalted for him to fill as he was a general committeeman for every undertaking. Besides serving as Deacon, Delegate, Clerk, pro tem, he also served 3 months as sexton. He took up the Sunday School work early and carried on until his death in 1886 as evidenced by the reports he made to the Association year after year.

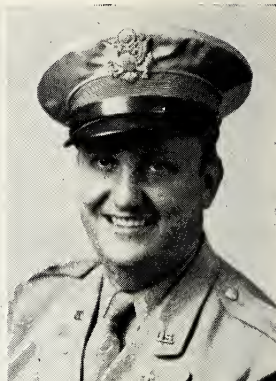
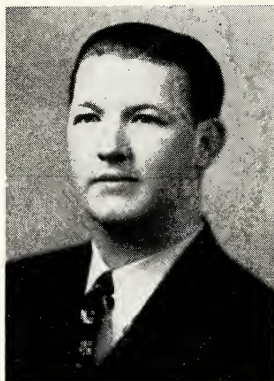
After the death of Bro. Morrison, Dr. C. A. Rominger had charge of the Sunday School until the formation of the Piedmont Association in 1894, in addition to serving as Deacon and Moderator of both the Beulah and the new Piedmont Associations. He had a very musical family and organized an orchestra in the Sunday School. The church had just about settled down to normalcy over the uproar caused by the installation of an organ and an orchestra was just a little more than the "Old Timers" in the church could stand. Brother F. H. Jones was finally called in and succeeded in restoring fellowship among the members.

The fourth name which should be linked with Brother McLaughlin in Sunday School service, is that of Mr. M. A. Allen. No man in the records of the Church can be found who contributed more to its growth than did he. Deacon, Delegate, Trustee, Sunday School Superintendent and Clerk. As Clerk, his records are a model. A page from it has the appearance of a Spencerian Copy Book, with every page vying with the other in clarity and exactness. Brother Allen could not be classed as a "one-job" servant of the Church.

The other name in this noble band of Church workers and Sunday School Superintendents is that of Brother R. T. Burton who held this post for thirty-three consecutive years, in addition to his other outstanding services which included every office in the Church except that of pastor. Under Brother Burton's administration the Sunday School grew and developed until it was necessary to departmentalize the organization under the plan and direction of the Sunday School Board of the Southern Baptist Convention with seven departments and an equal number of department Superintendents.

When Brother Burton retired as Superintendent suitable resolutions were read in the Church, prefaced by these remarks:

"May I trespass upon your time long enough to preach a four-minute sermon to the 'children,' and there are several left who have grown young again in the service of this Church. And to one in particular who has served this church as Trustee, Clerk, Custodian and as



HENRY LOVE
MRS. C. H. SAUNDERS

MRS. H. L. MORRISON

GERALD K. FORD
MISS JUDITH ELLER

MUSIC DIRECTORS

a door-keeper in the house of the Lord for nigh on to a quarter of a century; who has served five or six terms as Deacon; and Chairman of the Board most of that time; who has diligently, creditably and faithfully served as Superintendent of our Sunday School for 33 years, come next January, and who has attended Sunday School, here and abroad for forty years without missing a single day; and who has given unstintingly of his time and talent to whatever duties may have been assigned him by his Church or his several pastors. I can pay Bob Burton no higher tribute than the one he pays himself in the establishment of such a splendid record. It calls to mind the words of the Psalmist: "Mine eyes are upon the faithful of the land, that they may dwell with me."

"When Pompeii was destroyed, many were buried beneath it who were found afterward in many different situations. Some were found running about the streets as if looking for some way of escape; some were found in secret vaults as if they had gone thither for security; some were found in lofty chambers and some in subteranean caverns; but where was the Roman sentinel found? Guarding the gate with his war weapon in his hand, where his superior officer had placed him. There he stood while the heavens thundered above him; there he stood while the earth trembled beneath him; there he stood while the lava streams rolled and the red-hot ashes smothered him to death, and there was he found a thousand years afterwards.

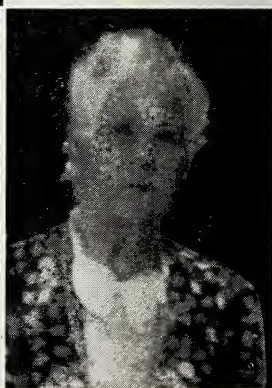
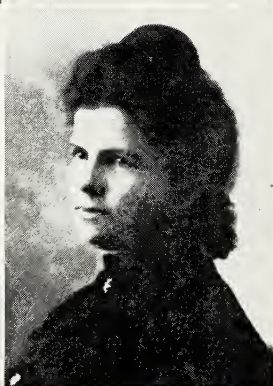
"Methinks, if by some strange catclysm of nature, this little hill on which our beautiful city is builded, was to open wide some Sunday morning and bury it beneath a bed of lava and molten rock, and a thousand years hence, the archaeologist were to come, digging for facts, when they pried beneath its ashen crust, they would find our beloved brother standing in the vestibule of the Church with hand outstretched and a smile on his face as sincere as it was cordial as he is wont to welcome the visitor and communicant alike to an hour of fellowship around the altar. Watching the door; guarding the gate; carrying out the orders of his Captain of the Host. I repeat: "Mine eyes are upon the faithful of the land, that they may dwell with me."

In contemplating the heroic, self-sacrificing labor required of those who work in the Sunday School and Church; who bear the burdens, endure the toil as the years go and come, it can be said of all who have taken part and completed their task, in the language of the Savior in commending one whose name is known wherever the Gospel is preached; "They have done what they could."

"There are deeds which should not pass away.

And names that must not wither though the earth

Forgets her empire with just decay."—(Daisy King Barker).



MRS. WILL WRAY
MRS. W. T. BUSBY

MRS. HATTIE CLARK PLEASANTS

MRS. CARL NEAL
MISS SUDIE PARRISH

THE ORGANISTS



SENIOR CHOIR



JUNIOR CHOIR



AMONG THE LITTLE FOLK

LEANNE MCGINNIS, *Cradle Roll*

RICHARD R. SAUNDERS III, *Nursery*

MARY OLIVE GILLIE, *Beginners*

THE RICH TRIPLETS, Carolyn, Constance, Charlotte, *Primary*



Left to right—BILLY RICHARDSON, TOM SASSER, BOBBY SIDDLE
and ROBT. RICHARDSON

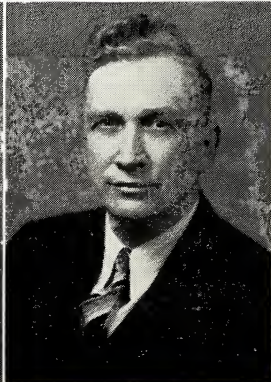
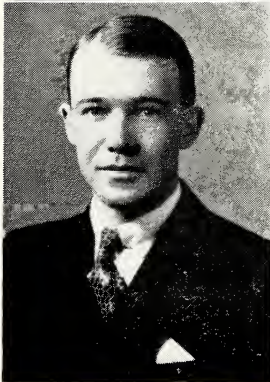
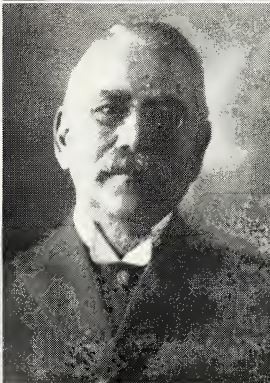
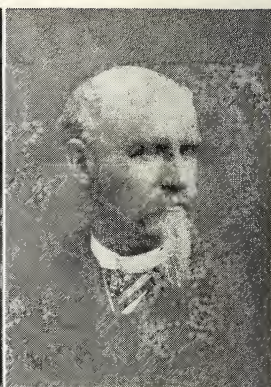
OUR TEACHERS

By MISS LAURA L. POWELL

It is one thing to be a great preacher and it is another to be a great teacher, a matter over which men will ever be in disagreement as to which is the most important of the two. A compendium of the work of any church certainly would not be complete without a proper survey of the work of its teachers.

On this as well as the other articles endeavoring to evaluate the part the men and women played in the church, we have to depend more or less on word of mouth which cannot be confirmed by facts. We know that in the earlier years of the Church at Reidsville Mrs. Henrietta Settle Reid, wife of Governor Reid, Mrs. H. K. Reid and Mrs. Nettie Reid Harris were ever faithful in the work of the Sunday School. To these may be added the names of Mrs. B. H. Phillips, Mr. and Mrs. M. A. Allen, N. C. Thompson, D. L. Blackburn and Mrs. Annie Harville Smith. Others worthy of special mention among those whom we have loved but lost awhile are Mrs. S. N. White, Capt. and Mrs. Thomas M. Tucker, Mrs. Lillie Terry Glidewell, and Prof. T. Wingate Andrews.

It is no disparagement to any of the others to say that Mrs. John R.



JOHN W. BENNETT
D. F. MAYBERRY
K. K. LIVELY, JR.

J. R. JOYCE
N. C. THOMPSON
COL. F. P. HOBGOOD

CAPT. T. M. TUCKER
I. R. HUMPHREYS
E. H. WRENN

TEACHERS

Webster was perhaps the most thoroughly qualified adult teacher that ever blessed the church. Her knowledge of the Bible, her consecrated christian life, her calm mien and gentle voice gave force to her words and power to her message. A remembrance of her forces us to reflect upon the great eternities of her character and her life, now in the heavens; to review those traits of soul which revealed to us the richness of our common humanity, and, above all to recall the wisdom, strength and beauty of those fundamental virtues that make women great.

In the work of the church, of what greater coterie of teachers can any church boast than Ira R. Humphreys, Mrs. Will Williams, John W. Bennett, Knox Lively, Col. Frank Hobgood, Miss Fannie Bailey Gardner, Mrs. K. K. Lively, Sr., and Mrs. Carrie Meldau.

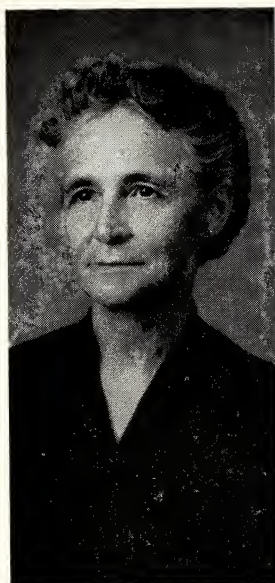
Between the Adult and Primary Department there are a host of earnest enthusiastic laborers in our vineyard, represented by Mesdames Marvin Jones, E. S. Powell, Hunter Walker, John W. Bennett, Bros. Ralph and J. C. Gillespie, Jr., Ralph and Everett Pearson and a host of others that space forbids mentioning.

In the resumé of the work of any church, one has to be governed either by records or traditions both of which are so often hazy or entirely lacking. The efforts of those who shepherd the folds of the little ones, perhaps the most important of all, are frequently overshadowed by the emphasis that is placed on the adult departments.

Two of the best teachers the Beginners and Primary Department ever had were Mrs. R. H. Moorman and Mrs. Emily Reid Satterfield, whose memories continue to fill our hearts with longings for such leaders as they were. Associated with them in the training of the little tots, mention should be made of Mesdames Horace Clark, Frank Rudd, R. R. Saunders, Elmer Harris, J. F. Smith, Misses Annie Bennett, Evelyn Kemp and Sarah Price Kemp.

When we think of the Sunbeams we can see in yester-years the names of Mesdames T. R. Whittemore, Maude Joyce Meador, Mrs. Fred DeGrotte, and Miss Myrtle Pearson. While today we have mesdames Glenn Clark, Frank Gillespie, K. K. Lively, Jr., and more recently Mrs. Thurman Peele has joined our ranks.

I cannot refrain from saying a word in closing about another group of teachers who aren't found instructing a class or leading an organization, but are perhaps the most effective force for good of any in the church. They are the silent teachers—the listeners—the even present listeners. They are the ones that map up the evening as well as the morning services; they are the faithful few without which there would be no prayer-meeting; they are the ones who find the flowers for the sick, and if no blossom can be had, they carry the ornaments of a



MRS. K. K. LIVELY, SR.
MRS. J. R. WEBSTER

MISS LAURA POWELL
MRS. E. M. REDD

MRS. CARRIE MELDAU
MRS. T. M. TUCKER

GREAT AND FAITHFUL TEACHERS

kindly smile and soothe the hand with a sympathetic touch; they are the hostesses of the church seeking out the new comers, giving to them a cordial greeting and by their interest make their entry into their new homes one of warmth and friendliness.

They are the ones whose riches are the "Treasure of the humble" revealed in the sorrows they endure with dignity, the burdens they bear with patience and the simple goodness of which the world knows little and soon forgets; they are the ones who, when they lay down their burdens here to join the Choir Invisible, will constitute a greater part of that chorus who are privileged to sing the song of "Moses and the Lamb."

(No greater tribute can be paid Miss Laura L. Powell, the author of this article, than to say that she joined the church at sixteen, has been a member fifty years and a teacher fifty years. She organized the Philathea Class and it has known no other teacher, no other leader.

"He hath shewed thee O man, what is good; and what doth the Lord require of thee but to do justly, and love mercy, and to walk humbly with thy God?"—Micah 6:8.) R. R. Saunders.)

BEULAH ASSOCIATION MINUTES, 1892

REPORT ON HOME MISSIONS

Your committee appointed to read report on Home Missions beg leave to report the following:

We are grateful that as a denomination we are able to report that our work during the past year has been, despite the so-called hard times of the country, more prosperous than in any previous year of its existence, so far as visible results are concerned, which, however, we acknowledge not an entirely safe guide, and yet, one calculated to encourage us in our work. Our Home Board in Atlanta has occupied much of our territory, and in many places greatly strengthened the helpers in old fields by giving increased workers. The financial receipts of the Board will compare favorable with that of any other department of our denominational work, and so encouraged are our brethren of the Home Board by the results of the past that they propose to go forward and occupy the vast waste places which are today without the gospel, until by the blessings of God the principles of His Truth as Baptists hold them shall be scattered in every section of our country from sea to sea and from lake to gulf.

Cuba. It is also with much rejoicing and with profound gratitude that we are enabled to point you to our work in Cuba, in that He has quickened life into so many souls which were without its unspeakable

joy. And while we would abstain from ascribing praise or "lionizing" any man, yet we cannot refrain from commending much of the life, the enthusiasm, the reliance upon the spirit of God, and unquestioned boldness of our Brother A. J. Diaz. And further we must say that we verily believe that much of Diaz' success has been largely due to his own great faith and to the fact that he has practically governed and directed his own course by the aid and leadership of the Holy Spirit, knowing better the individual needs and the best methods by which to accomplish them than any power not *directly* connected with the work. This then leads us in this to lay special importance upon the necessity of a complete and untrammelled reliance upon the leadership and the power of the Holy Spirit. Let it be understood, however, that we recognize as necessary to the accomplishment of the greatest good, a properly organized and governed board to whom shall be committed financial problems needed to be solved in connection with this great work.

Suggestions. If we can be allowed to value more highly any one department of our work than another, which we acknowledge would in some respects be a result without a cause, we should most earnestly lay our claim upon our Home and State Mission work. Evidently special stress put upon our needs in the home fields is no child's play. God's hand was in the lead and guided the pen of the writers of the Declaration of Independence by which this country was made a home to which all under the hand of tyranny and religious oppression could flee for protection. As a result of this our population has become contaminated by all classes of humanity, bringing with them every "ism" under the guise of religion conceivable. Our delightful atmosphere and productive soil has also furnished attractions to those whose religious sentiments have not been fixed. Let it then be understood that all this vast influx into our country means something. They will take on some form of worship, and while we are trying to Christianize those across the waters, let us not forget that we must not of necessity cross an ocean to find a heathen, and that if the purity of our republic is to be maintained it must be done by the Truth of God's Word. Let us then not forget that responsibility is as wide as the world, that our religion is not perishable. It needs no care to be taken of it, but religion must take care of men and the world.

May God help us as Baptists to be charged with the power of the Holy Spirit and then go forth and win the world for Christ.

Respectfully submitted,

L. G. BROUGHTON.

THE WOMEN OF OUR CHURCH IN MISSIONARY WORK

By MRS. RICHARD R. SAUNDERS, SR.

All missionary work dates back to the early Bible Societies in the Baptist churches of our county and to the Hyco Female Cent Society which, along with Christian education, caused the dissension in the Country Line Association, and resulted in the development and strengthening of the missionary movement and establishment of the Missionary Baptist churches.

It took fifty years for the women to learn that if the missionary cause depended upon the enthusiasm and activity of the men of the church it might well be rated as another "Lost Cause." The women's work, so far as the records show, began with The Ladies Aid Society, organized in 1883 by Rev. B. H. Phillips, "that quiet man of God," and his wife, Mrs. Sarah Phillips, who was its first president.

The records of the missionary society have been lost and there is little information that can be found as to its work. In the year 1894 we find that the society consisted of 34 members with Mrs. N. B. Smith as its president. They collected \$124.35, most of which was spent on foreign missions.

How dispirited the faithful few in the church must have grown during those long lean years, striving to carry on the work of the church while seeking to improve an economic situation that had been torn asunder by war and reconstruction. Poverty and privation was the rule and not the exception among the masses. The men brought their "widow's mite" while the women, without a fixed income or a husband's dower, sewed and cooked, and with their labors, expressed in "suppers" and "sales"—"Womanless Weddings" and "Manless Marriages," fashioned a fund whereby the gospel might be carried inadequately, but surely, to the uttermost parts of the earth.

In 1893 the women of the church organized the Frank Royall Society for the purpose of supporting Dr. F. M. Royall—a Missionary to China sent out by the Reidsville Baptist Church. The church voted that the Sunday evening collection be appropriated to that end. The demands from the Missionary Board and the expense of an independent missionary became too heavy and the church voted in 1898 to request Dr. Royall to unite his efforts in foreign fields with the Foreign Mission Board, which suggestion he declined. Whereby, the church withdrew its support, offering Dr. Royall return passage home.

This action created quite a dissension in the church as the women felt as if they should be free to carry on their work as they saw fit.

One project of the Society was to furnish a room at the Female Uni-



MRS. B. H. PHILLIPS

MRS. E. N. JOHNSON

MRS. T. L. SASSER

MRS. S. N. WHITE

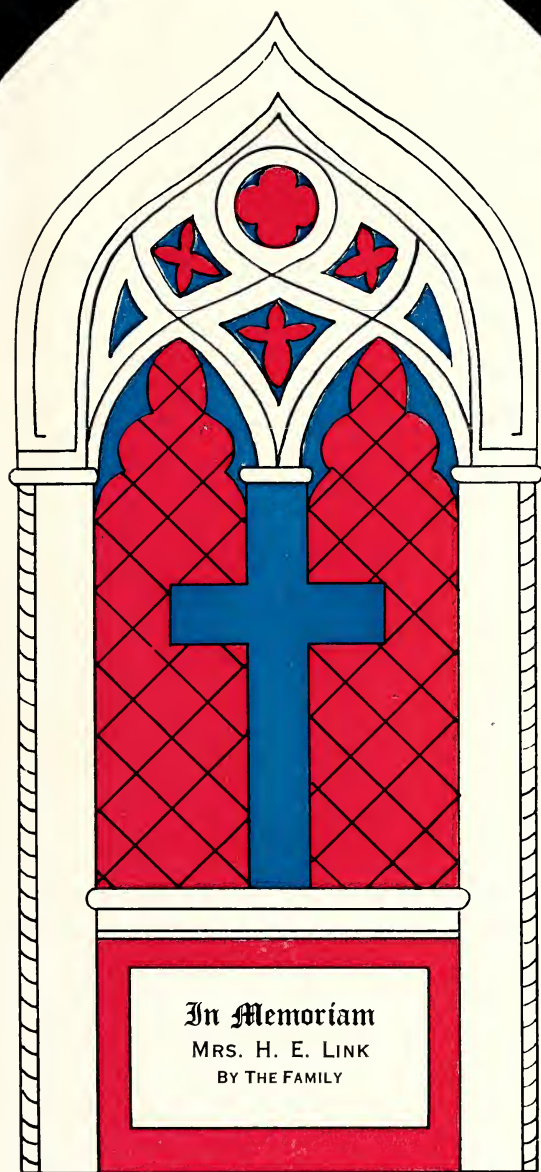
MRS. M. P. CUMMINGS

MRS. WM. HEDLEY

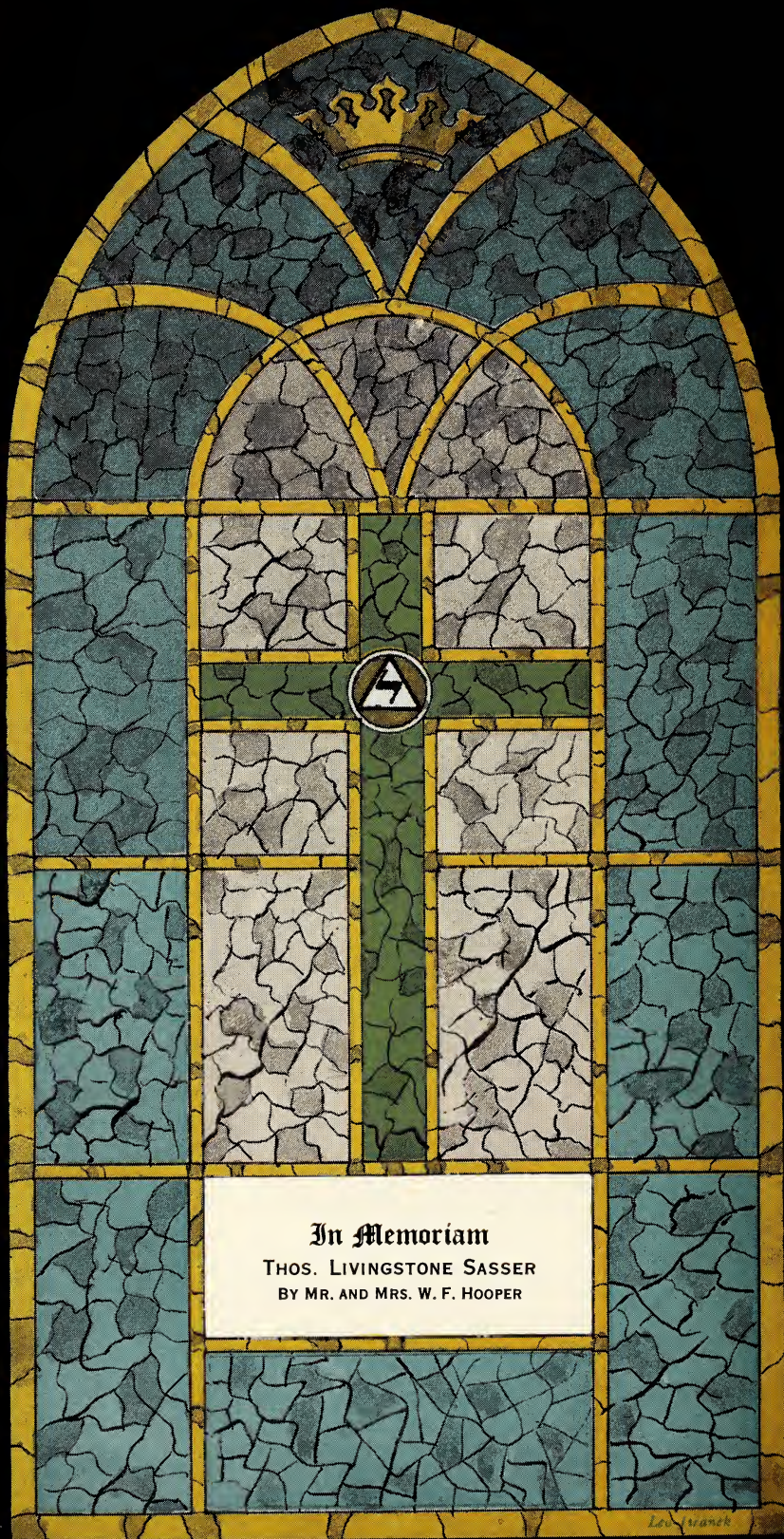
MRS. J. B. PIPKIN

EARLY MISSIONARY LEADERS

(Presidents of the Ladies Aid and Woman's Missionary Societies)



*I said to the man who stood at the gate of the year:
"Give me a light that I may tread safely into the unknown"
and he replied, "go out into the darkness and put your hand
into the hand of God. That shall be to you better than
light and safer than a known way."*



In Memoriam
THOS. LIVINGSTONE SASSER
BY MR. AND MRS. W. F. HOOPER

versity at Raleigh—which is now known as Meredith College, and it might be well to mention that the Sunbeams working under the auspices of the Missionary Society provided the first electric lights installed in the church.

No society can boast of a more loyal, earnest and conscientious group of leaders and workers than the Reidsville church, never large in numbers but a Gideonite band that lived to count in the work of the Kingdom.

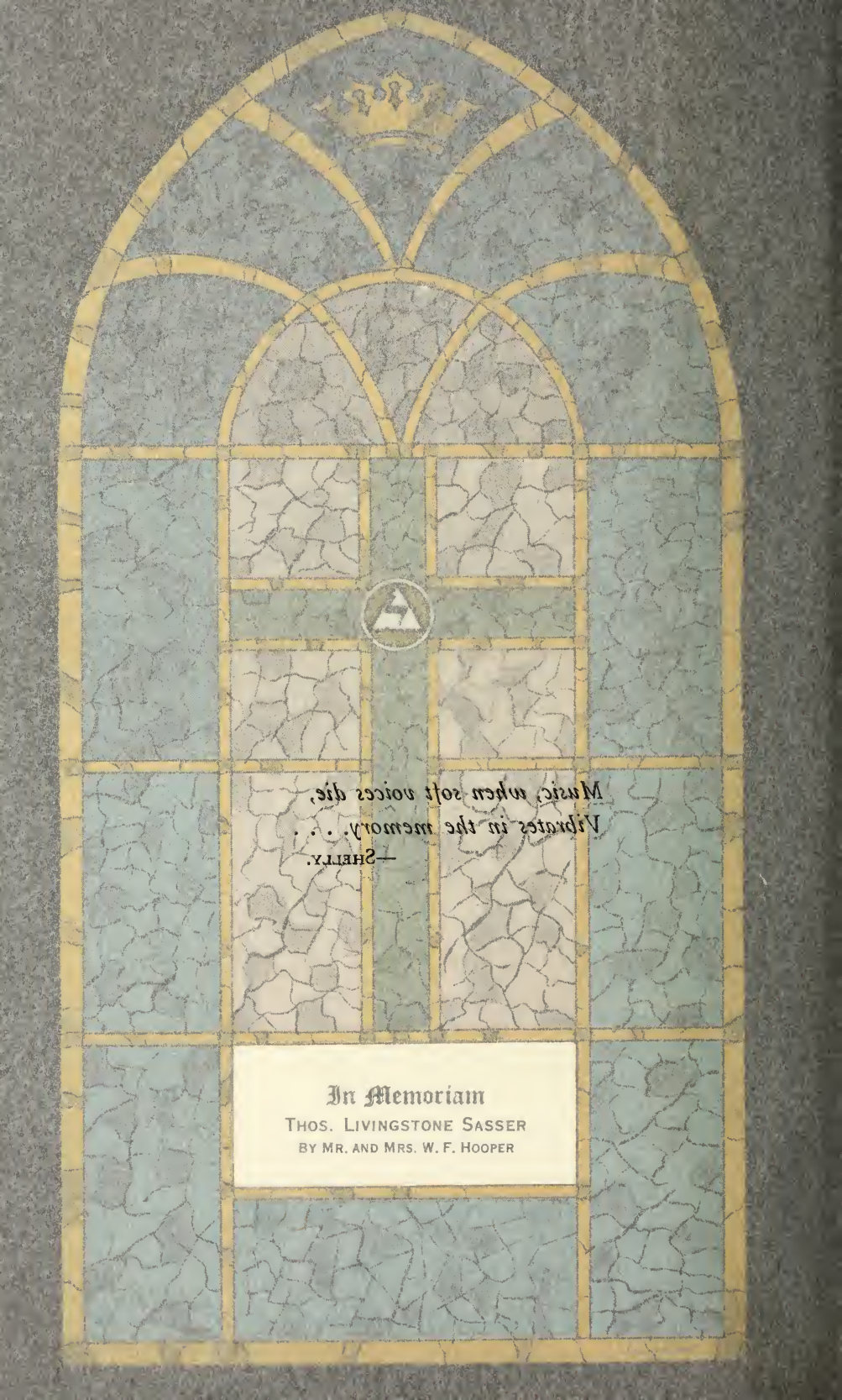
In the Missionary organizations are to be found that unflagging interest that keeps alive the missionary spirit of the churches and their efforts begun so weakly, yet so nobly a few decades ago, are beginning to reap a well deserved harvest, not only in their material support to the cause but zealously carrying the torch, spreading the light and showing the needs of Missions and the duty of the church to support them and to extend them.

We lose sight of the work of the Society until 1909 when the W. M. Society was formed as a separate unit with Mrs. William Hedley, the wife of the pastor, as its president. The Ladies Aid was still carrying on with Mrs. S. N. White as president in 1909 and from that date she served the Ladies Aid Society sixteen years as its leader and ten as President of the Woman's Missionary Society.

How fortunate any church is to have capable and consecrated women like Mrs. B. H. Phillips, Mrs. William Hedley, Mrs. E. N. Johnson, Mrs. Will Williams and Mrs. S. N. White, who find the time and give it, in the work of the church, the Sunday School, the Missionary Union, and Baptist Training *Music, when soft voices die,* Woman's Missionary Union, listed in the appendix are representative of the best women in the church, characterized by constructive leadership and undivided allegiance to the missionary cause. *Vibrates in the memory. . . .*
—SHELLY.

If one name stands out above the rest it is that of Mrs. S. N. White, whose fifty odd years cover practically every phase of church work, including 25 years leadership of several missionary societies and fifty years as teacher in the Sunday School, Deaconess, and delegate to nearly every association.

One of Mrs. White's former pastors while conducting a revival in a small town in Virginia some years ago, not knowing that any of his congregation knew her, declared her to be the most loyal Christian worker he had ever known during his entire ministry. His estimate of her was arrived at, no doubt, because of her philosophy of religion—a philosophy which the world is clamoring for today—a religion expressed in terms of deeds, not creeds; bread, not dogma; charity, not ceremony; faith, not reason; love, not intellect.



Music, when soft voices die,
Vibrates in the memory . . .
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MRS. R. T. BURTON
MRS. R. G. GLADSTONE

MRS. R. R. SAUNDERS, SR.
MRS. FRED DEGROTTE

MRS. J. C. TATEM
MRS. J. C. GILLESPIE, SR.

LEADERS IN THE WOMAN'S MISSIONARY UNION

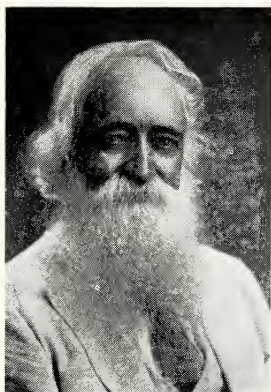


WOMAN'S MISSIONARY UNION

You may recall the conversation recorded in the Book, which Mrs. White loved and knew so well, in which the Lord spake unto Amos and said: "Amos what seest thou?" "A plumb line Lord." And the Lord said: "I will set a plumb line in the midst of my people, and I will not again pass by them anymore." Mrs. White in conducting her crusade for Christ, in fighting her battles for the Master, in building her tabernacle of Love, carried a plumb line instead of a sword. What was that plumb line? I will give it to you. "For what doth the Lord require of thee, but to do justly, to love mercy, to walk humbly with thy God."

Abraham was the founder of that race that has taught spirituality to the world. Why, according to Hebrew legend, was this man chosen? Among all the citizens of earth, why was this man of Ur picked out by the eye of God as most worthy to be the "Father of the faithful?" Read the account of the sacrifice on Mount Moriah, and you will see. Abraham raises his hand to slay his son; he knows not why, only that he has been told by his friend and master, Jehovah. Then Jehovah cries: "Stay thy hand! At last I have found the one man who knows how to obey." And in him, according to the prophecy, shall all the world be blessed.

The noblest battle in history was that at Thermopylae, where a handful of Greeks fought till they died, against the swarming hordes of



DR. F. M. ROYALL
MISS LOUISE PASCHAL

DR. A. S. GILLESPIE

REV. T. L. SASSER
MR. AND MRS. EDWIN DOZIER

(Mrs. Dozier is the former Mary Ellen Wiley shown in the cut with her
Missionary husband)

OUR MISSIONARIES

Persians. And the reason why it ranks as the supremest instance of patriotism is found in the inscription on the monument their countrymen set up there: "Stranger go and tell your people that we died having obeyed their words."

Schiller says: "If any man has the ambition to be one of the world's great ones—he must select some cause or person and give his life to them."

Jesus said: "That if any man be greatest among you let him be servant of all."

Mrs. White was a great leader in this church, because she was one of the greatest servants it ever had. *She Knew How To Obey.*

"There comes to me out of the Past
A voice, whose tones are low and sweet;
Singing a song almost divine
With a tear in every line."

CHRISTIAN SOLDIER ABROAD

By JAMES D. BELOTE

He was singing about the glory of living and walking with Christ, the very first time I laid eyes on Rush McDonald. The message of the song was on his face, and later, when we got to know him, we saw that it filled his life. On that October day in 1941 he was participating in the opening exercises of the Baptist Bible School in Honolulu.

Lieutenant McDonald had come to Hawaii with the Army Air Force in the early summer of that year. He was just another flyer, one of thousands on his army post, but being "unchurched" was not his habit. He immediately set out to find a Baptist church. He found that Southern Baptists were doing mission work in the Island, and having been an assistant pastor, he identified himself with their efforts.

Those who attended Olivet Baptist Church in Honolulu that summer and fall may have been slightly surprised to see a man in uniform with gold bars teaching a Bible class, but they were also thrilled and blessed by his leadership of Bible study.

Several of the churches in the city invited him to preach, and there was opportunity to sing over the radio. The gospel of Christ reached all the Islands as his voice carried it over the network.

Then came December 7!

None of us ever heard the complete story because Rush never told it, but various details were gathered in the weeks that followed which revealed something of the kind of man he was, under fire. Miraculously escaping death himself—a hangar at Hickam Field was demolished sec-

onds after he had left it—he performed the services of chaplain, doctor, and buddy where there were far too few of them to minister to the victims of the raids. He went from one to the other, stanching the flow of blood, straightening a mangled limb, raising a fellow to a comfortable position. True to his calling as a Christian, he spoke to dying men of God, prayed with them, gave them comfort in quoting Scripture, and pointed them to the only Saviour.

Later this Christian army officer moved to the neighborhood of our church in Wahiawa and during the first half of 1942 we saw much of him, both in leisure and at work. He was often in our home; he soon became one of the family.

When our new church building was completed, Rush helped me haul and paint the benches which were to be used. He did his share of the work in putting the house in shape for the dedication service on March 15—his twenty-seventh birthday. At the service itself he pronounced the invocation and on a Sunday soon afterwards he preached at the morning hour of worship. When Lieutenant McDonald spoke, no one gazed abstractedly out the window or snoozed during the sermon. The simplicity, sincerity, and power of his messages vitalized the service, and our people were richly blessed.

Rush helped in many ways in the Wahiawa church. His versatility amazed us. He played the piano and helped instruct the choir. He encouraged the ministry of the distribution of tracts, showing us the value of this method to win lost people. The impetus he gave to such work has borne fruit. He was present at the church socials. Things were always enlivened by his presence and his good-natured bantering. He was a person of such genuine goodwill that all the young people of our church—Chinese, Japanese, Korean, Filipino and Haole (that is, white)—loved him.

When vacation Bible school was on, the lieutenant spoke to the boys' group. They were greatly impressed with his wings and they admired him. The boys and young men of the church responded to the wholesome influence of Rush as they had to no one else. Even today the young people remembered him, and sought to live as he often urged them to live—all for Christ. When he left Hawaii for the South Pacific, they wanted to express their love for him and presented him with small gifts and some leis, the beautiful Hawaiian way of saying hello and good-bye. There were tears in many eyes when he gave them a short farewell address.

Lieutenant Rush Everett McDonald of Memphis was reported "Missing in action August 4" in the South Pacific. Eyewitnesses report that his plane burst into flame, seemingly out of control, when rammed

by a Zero, and they had no hope that any of the crew escaped. The Distinguished Flying Cross was awarded this Baptist air-force officer posthumously.

Lieutenant McDonald was one of the casualties of the Battle of the Solomons. The memory of what Rush was, what he preached, what he stood for, and what he did for Christ on earth will always stir us to be more fully surrendered to the Lord and to be more effectively used in his service in Hawaii.

Twenty-seven years is a short life but few people live as much in that length of time as did Rush McDonald, preacher-pilot. His Government cited him "for extraordinary achievement while participating in an air fight against the enemy"; his Master cited him for faithfulness.

(Rush McDonald, close personal friend of Henry Love, spent several weeks in our church and was elected Assistant Pastor but declined, to accept a similar position with Bellevue Baptist Church in Memphis, Tenn. He so endeared himself to the members of our church that one has furnished a Sunday School room, and another has placed a Memorial Page in this book in his honor.)

By permission of *The Commission*.

HE CHOSE THIS PATH FOR THEE

"He chose this path for thee:

No feeble chance, nor hard, relentless fate,
But love, His love hath placed thy footsteps here;
He knew the way was rough and desolate,
Knew how thy heart would often sink with fear;
Yet tenderly he whispers, "Child, I see
This path is best for thee."

"He chose this path for thee:

Though well He knew sharp thorns would tear thy feet,
Knew how the branches would obstruct thy way,
Knew all the hidden dangers thou wouldst meet,
Knew how thy faith would falter day by day;
And still the whisper echoed, "Yes, I see
This path is best for thee."

"He chose this path for thee:

And well He knew that thou must tread alone;
Through shadows dark, through rough and rugged ways,
O'er rocky steeps and where dark rivers flow,
His loving arms will bear thee all the days;
A few steps more, and thou thyself shalt see
This path is best for thee.

LIGHTS AND SHADOWS

Back of the frost, and back of the freeze,
Back of the winter's gloom,
Is the spirit of life that shall bud the trees,
And make the flowers bloom.

Under the sod that is cold and drear,
Under the wintry blast,
Are the latent germs that shall bring good cheer,
Beauty and life at last.

In spite of the frost king crisp and sere,
The crystal springs are fed;
And safe from the breath of the ice-born year,
Is the violet's winter bed.

Above the gloomy and desolate bars
Of clouds, are realms of light;
And thousands of beautiful, glowing stars
Shine on the darkest night.

Unto the invalid's patient cot,
May come some joy divine;
And over the humblest and lowliest lot,
Some ray of hope may shine.

When loved ones go, as go we must,
The parting gives us pain;
Beyond this earth, this grave, this dust,
We hope to meet again.

—RUFUS BRACKEN PEARSON.

AUTOBIOGRAPHY OF THOMAS LIVINGSTONE SASSER

MY NAME IS THOMAS

The Reverend Mr. T. L. Sasser, and his wife, Josie, moved to the small, picturesque town of Murphy, North Carolina, in the year 1923. The former became pastor of the Murphy Baptist Church, and he and his wife abode there in peace for four years before their first and only child was born. (I'm the child.) My father and mother were from Mississippi.

I was born in Piedmont Memorial Hospital in Atlanta, Georgia, February 17, 1927. We returned to Murphy when I was four weeks old. During the next twenty-two months nothing unusual to a normal

infancy occurred to me. And then we moved to Reidsville, North Carolina, where my father became pastor of the First Baptist Church. This was the thirteenth of December, 1928, and on the twenty-third I was at the point of death with bronchial pneumonia. During the next four years it was my luck to have other diseases. Included were whooping cough and measles. The deepest impression in my memory of early childhood is waking up in the morning during the winter and finding the world covered with snow.

I was six years and six months old when I began my education in public school. My teacher in the first grade was Miss Lucille Windsor. I must have been a bad little boy then, because I distinctly remember being punished for my sins of disorderly conduct. Arithmetic was my hardest subject, while reading was my easiest. But my worst grades came on penmanship. This was in the old Franklin Street School. The building (which had stood there since time began) was condemned and the second floor could no longer be used, bringing about the condition that in the second grade we went to school only half of each day during the entire school year. Miss Worsham was my second grade teacher. I found great pleasure in playing baseball and football at school. And also I considered it a serious offense against myself not to finish my home work assignments in school so that I would have to take no books home at night. I was promoted to the third grade and Miss Kemp became my teacher. This year brought me to one of the important milestones in my life, because of the development of diabetes.

* * * * *

In the ninth grade I acquired more "book learning" than in any previous year, the reason being, I studied more. As I progress, for some reason, school grows easier. In the summer of 1942, I decided I would like to finish High School in the eleventh grade, so I obtained permission to take five subjects. Briefly that is the history of my schooling.

I have always been interested in music. My first instrumental renditions were executed on the harmonica. Then I received a bugle for Christmas. The year after I got the bugle I began taking piano lessons. I took piano until Christmas. This was when I was developing diabetes, and my lessons included a period of about three months. It was also about this time that I began taking lessons on the trumpet. After getting out of the hospital and back in school, my trumpet lessons were resumed. I was in the High School Band for four years as trumpet player, then I switched to baritone horn. During the third year of trumpet, I began to take piano lessons again. I've been taking piano ever since and picked up trombone and clarinet on the side.

It has been my good fortune to go on several interesting journeys. Since my parents were from Mississippi, we have made several visits there. Then we went in 1931 to the Southern Baptist Convention in Florida. When I was eight years old my father took me to New York City, by Niagara Falls and into Canada, and back by way of Michigan. The next year I went to Boston, Massachusetts, where I stayed in the hospital under treatment of Dr. Elliot P. Joslin, the authority on diabetes in this country. Two years later, my mother and I took a two week's trip to Washington, D. C. That was in July. Then that August, Mother and I went to Mississippi where we were joined by my aunt, who took us through Texas and down to Mexico. Altogether I think I've been, so far, in twenty-two different states.

Pinky Sidle had been one of my closest friends for several years. And he, Billy Richardson and I did nearly everything together. But Pinky had heart trouble and in July, 1942, he died. He was a very fine boy morally and had a high intellect. Billy is now my most intimate acquaintance. Then there are the girls whom I take the privilege of calling friends. Although my romantic ventures have been few and short-lived, I've never thought that "girls are (necessarily) poison."

But, Fate willing, my life has not reached its conclusion. It is before me, like a long road which I cannot see clearly. But I am making big plans, because I heard once that "if you are a partner with God, make your plans large." I want to study medicine and become a doctor. This has been by ambition for several years now. I intend to enter Mars Hill to begin my medical education. Since I have diabetes, I am exempt from military service, but when, and if, I'm needed in the war, I shall be ready.

OUR BAPTIST TRAINING UNION

By MRS. FLOYD MOORE

The growth of our Church and the expansion into greater usefulness of its organizations throughout the years is cause for genuine rejoicing and gratitude to God. The Training Union, many years younger than the Sunday School, has in the comparatively few years of its existence proven to be of major value to our church.

Long before the organization of "B. Y. P. U." in Reidsville or North Carolina, its forerunners had their beginnings as early as the first part of the nineteenth century, in the Sunday School, the Y. M. C. A. and other young people's organizations. In 1881 the Christian Endeavor was organized, and from this the Methodists pulled away in 1889 to form the Northern Epworth League and in 1894 to form the

Southern Epworth League. Baptists in 1890 decided to foster the training of their own young people and organized the Baptist Training Union of America. In the South it became an Auxiliary to the Southern Baptist Convention in 1895. J. E. Lambden in his book "Baptist Training Union Manual," states, "The growth of B. Y. P. U. work in the South is one of the marvels of denominational life."

The aim of B. Y. P. U. has always been to train Christians to serve more effectively, without wasted years, in the various departments of the church. "Saved to Serve" has been the challenge and inspiration to its members.

The early history of B. Y. P. U. in our church, as in many others, was one of fluctuating progress. The earlier efforts were for and by the young people above 17 years of age—hence the name "Baptist Young Peoples' Union." No records of the first Union in this church are available, but research has shown that it was organized during the pastorate of Rev. E. N. Johnson (1914-1920).

During the pastorate of Rev. W. E. Goode (1920-1920) B. Y. P. U. continued to grow, and later, during the pastorate of Rev. T. L. Sasser (1928-1943) it caught step with the development in the State and the South and had its most spectacular growth up to that time.

It became apparent that young Christians needed training before they reached the age of 17, so a Junior B. Y. P. U. was formed for the early teen ages. An Intermediate Union was later formed to bridge the gap between these two age groups. Miss Mary Ellen Wyley (now Mrs. Edwin K. Dozier, missionary in Honolulu) was Pastor's assistant during those years of organization here and did valuable work. Under the guidance of Mr. Sasser our first Adult Union was organized about 1932.

A Young People's Committee, formed in 1935 and composed of J. C. Tatem, E. S. Powell, Miss Margaret Newnam, Mrs. C. B. Scoggins and Mrs. Fred DeGrotte, rendered valuable service in sponsorship of groups and securing workers.

In 1936 Henry E. Love of Hattiesburg, Miss., came to our church as Young People's Worker and Music Director. During his stay B. Y. P. U. had probably its most active growth. Upon the foundation built by others in previous years and by affiliation with State and Southwide organizations, it became stronger than in any previous years.

Following Mr. Love, Mr. Gerald K. Ford, and later Miss Judith Eller (now Mrs. J. P. Freeman) served as Pastor's Assistant and led Training Union work into broader fields of usefulness.

Since the organization of B. Y. P. U. in our church the following

have served as General Directors: James Gillespie, Paul Roach, W. O. Kelly, J. C. Tatem, and Ralph Gilliespie.

I cannot say too much in praise of the long years of capable service and untiring devotion to its principles rendered by Mrs. Hunter Walker, Mrs. Frank Rudd, Misses Louise Paschal, Sarah Price Kemp, Flora Foote and others that I do not have space to mention.

At present our Baptist Training Union (changed in 1935 from B. Y. P. U.) is completely organized. From a very small beginning it has grown to be one of the strongest factors in furnishing efficient and consecrated workers in all the organizations of our church.

Let us stand by them as we never have before, "That our sons may be as plants grown up in their youth; that our daughters may be as corner stones, polished after the similitude of a palace." And generations yet unborn will one day yet more heartily join their glad song, "The strength of youth we lay, At Jesus' feet today; 'Tis loyalty to Christ."



THE BAPTIST TRAINING UNION

GIFT DAY—PRESENTATION OF THE
PULPIT FURNITURE

By R. R. SAUNDERS, SR.

In the book of Samuel we read: "For the people saved the best of the sheep and of the oxen to sacrifice unto the Lord, Thy God." Three thousand years ago this was significantly written into the history of a great nation and a great people. Significantly, because it was this that made it a great nation and a great people. Although that nation is a "Scattered Nation" and that people are Wandering Jews, yet today, like yesterday, they are continually going into new lands seeking new pastures, like Abraham, Isaac and Jacob of old; and like Abraham, Isaac and Jacob, wherever they go they build an altar to God; religiously they obey their laws and observe their feasts, and just as religiously they make an offering unto God. *This is God's Sacred History of Loyalty.*

Two thousand years ago three wise men, each from a different nation, each speaking a different language, met upon the plains East of Jerusalem and together they journeyed over the sands of the desert to far-off Bethlehem's hills to pay homage to a new king—the King of Love. In the Gospel according to St. Matthew, it is written that when they came to the city they made inquiry, saying: "Where is He that is born King of the Jews?—for we have seen his Star in the East and have come to worship Him. And when they were come into the house, they saw the child with Mary, his mother, and fell down and worshipped him; and when they had opened their treasures, they presented unto Him gifts; gold, frankincense and myrrh. *This is God's Sacred Story of Love.*

Let us read from the Book of the Law and from the Book of Love: "Honour the Lord with thy substance, and with the first fruits of all thine increase; So shall thy barns be filled with plenty, and thy wine presses will burst open with new wine." "To him that overcometh, I will give to eat of the Tree of Life which is in the midst of the Paradise of God." *These Are God's Sacred Messages of Recompense.*

And that which makes this bit of history so impressive, that which makes this legend of love so beautiful, and that which makes these Proverbs of Promise so potent, is in the fact that each found its highest expression in the tender terms of giving. It was a gift that lifted Christianity above every other religion: *And God gave His only begotten Son*—it was the gift of eternal life.

It is this spirit of giving that prompted us to make this day a feast day in the history of this church. The manner in which so many members have responded to this splendid undertaking must be a source of



REV. B. H. PHILLIPS
 DR. J. A. MUNDY
 DR. WM. HEDLEY

REV. W. L. WRIGHT
 DR. J. Q. ADAMS
 DR. C. L. GREAVES

REV. M. A. ADAMS
 DR. W. R. BRADSHAW
 DR. C. J. D. PARKER

PASTORS AT REIDSVILLE FIRST BAPTIST CHURCH

(Photos of DR. J. A. HOWARD and F. T. COLLINS missing)
 (Other pastors shown in Book I)

great pride to our pastor, who came here three short years ago and laid his heart on our altar and with his coat under his arm, so to speak, has gone about from house to house seeking to re-adjust the lives of the members, making their needs his need, their sorrows his sorrow, and their hopes his hope.

Every gift that has been made has been one of tremendous need and one of unusual beauty. That is particularly true of the one that it is my privilege to present at this time. I refer to this magnificent altar set, the gracious gift of a gracious sister. Mrs. Penn presents it with the hope that the words of the Master inscribed upon that table "*This do in remembrance of Me*" will be a clarion call to every member of this church, summoning them to a higher conception of loyalty to the Master, a deeper sense of obligation to this church, and a richer spirit of fellowship towards each other.

It is not only an invitation to come and sup with Him, but it is an injunction to come and give to Him. Give of our time, our means, and our influence; so that when we come to the edge of that valley where it is always afternoon, we may come into a portion of "that peace which passeth understanding"; so that when the tide of evening begins to fall and the shadows begin to lengthen we may be encompassed about with a full measure of that love, which prompted Paul, the great apostle, to pen his peerless elegy of Love to the church at Corinth in which he said "And now abideth Faith, Hope, and Love, but the greatest of these is Love."

Faith may be lost to sight, Hope come to an end, but Love goes on beyond the grave to keep its tryst with God.

On behalf of Mrs. Penn I am happy to present this magnificent set of pulpit furniture.

THE FOUR FREEDOMS

(Speech made by Col. Frank P. Hobgood in accepting the service flags presented by Mrs. Chas. A. Penn and the American and Christian flags presented by Mr. and Mrs. Richard R. Saunders, Sr.)

As I face these two flags, the one to the right, the other to the left, of the altar, my first reaction is one of contrast. At the top of the staff of the one I see an eagle—emblem of human pride and defiance. The other is crowned with a cross—the sign of humility and sacrifice. The colors, though wholly differing in their proportions, are the same; but, while in the one red is dominant, in the other the entire background is white, signifying purity and innocence; and I reflect that the one is borne in the forefront of the armies of men, while the other is the

standard of the Prince of Peace; but I do not forget that He came bringing a sword.

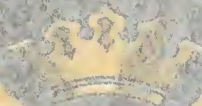
It may be profitable on this occasion to consider the respects in which these flags are harmonious, remembering the while that the Stars and Stripes not only march at the head of our armies and fly from the masts of our ships of war, but stand sentinel in our churches, our courts and our schools.

Both of these flags exalt freedom of worship. The Saviour of mankind came to earth to set the prisoner free. He taught no creed, commanded no ritual. He made it clear to the woman at the well that the forms and ceremonies of worship whether in Jerusalem or in Mount Gerizim were non-essentials; that worship has no limitation of place or manner, but is worship only and everywhere when "in spirit and in truth." Roger Williams dared the wilderness rather than submit to a dictated devotion; and the Christian asserts today the right of men everywhere to worship as conscience directs. We are adamant that church and state be and remain separate; but we would not divorce our country from God. The Federal Constitution denies to Congress the power to make any "law respecting an establishment of religion or prohibiting the free exercise thereof," thereby countenancing all religion and condemning those who would impose restraints upon the exercise by any man of freedom of worship. There were no atheists among the great men who framed the Constitution; and under these flags we shed our best blood today to insure to men everywhere the right to worship as conscience dictates.

These flags alike assert that men shall be free to express their opinions and belief in speech and in writing, cautioning them always not to distort liberty into license. They magnify truth because it is truth that makes men free. Statesman and priest agree that error is best corrected by debate in the open forum and in the press. We may despise a man's opinion, but we guarantee him the right to express it. A free world cannot exist without free speech.

These emblems of Nation and Christianity would take care that men be free from want—from the insecurity of poverty, disaster and old age. The Master said: "What man is there of you who, if his son ask bread, will he give him a stone or, if he ask a fish, will he give him a serpent?" Shirk the obligation how much we may, man is his brother's keeper; and the cynicism which bids the hungry eat cake if he has no bread has always led to a tragic reckoning.

These flags promise that man shall be free from fear; that sleep need not lie down armed; that, while man earns bread in the sweat of his face, he shall know that his house is his castle and that no man



*"For glory lights the soldier's tomb
And beauty weeps the brave,"*
—JOSEPH RODMAN DRAKE.

In Memoriam

LT. RUSH McDONALD
BY HIS FRIENDS

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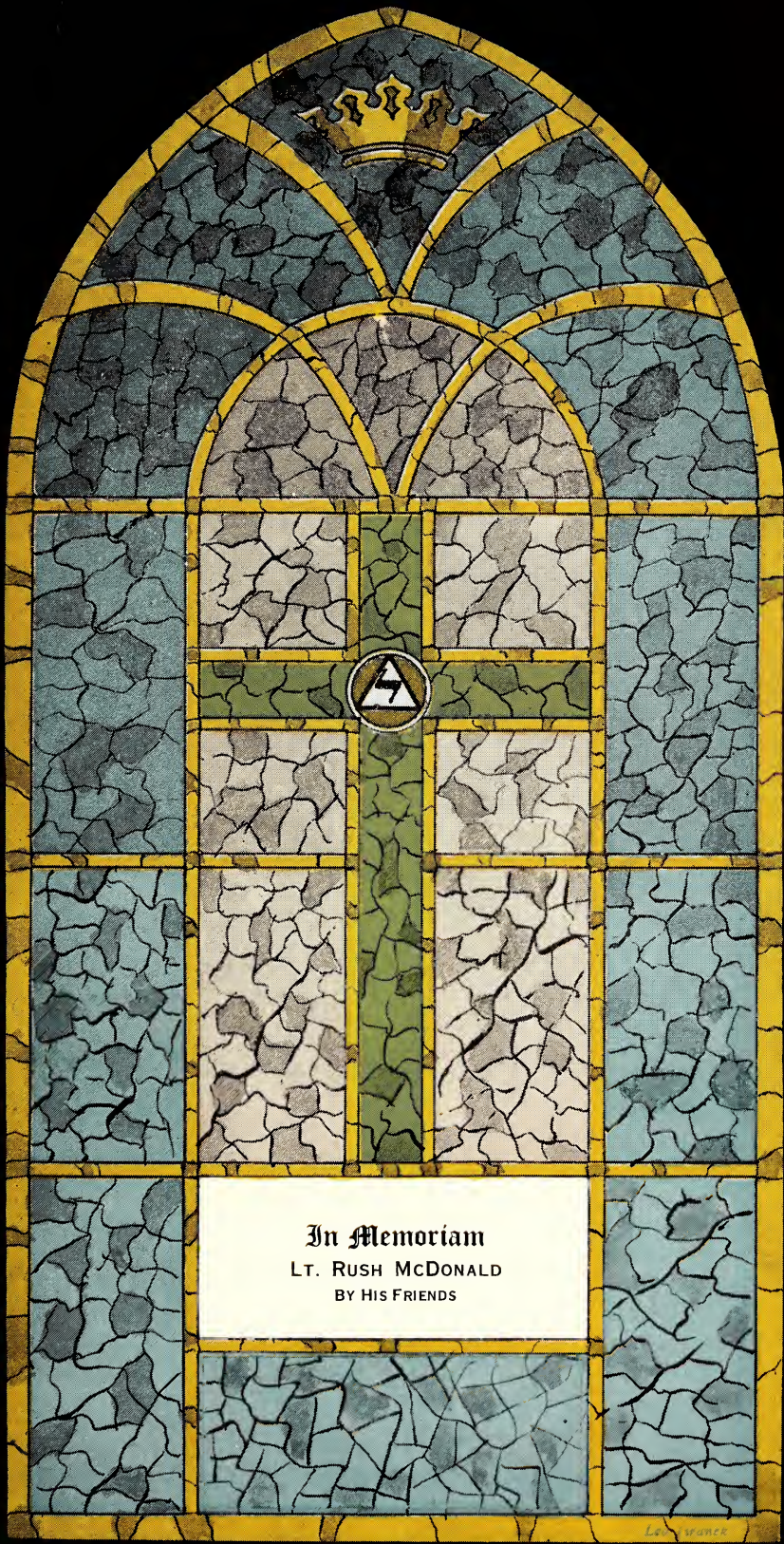
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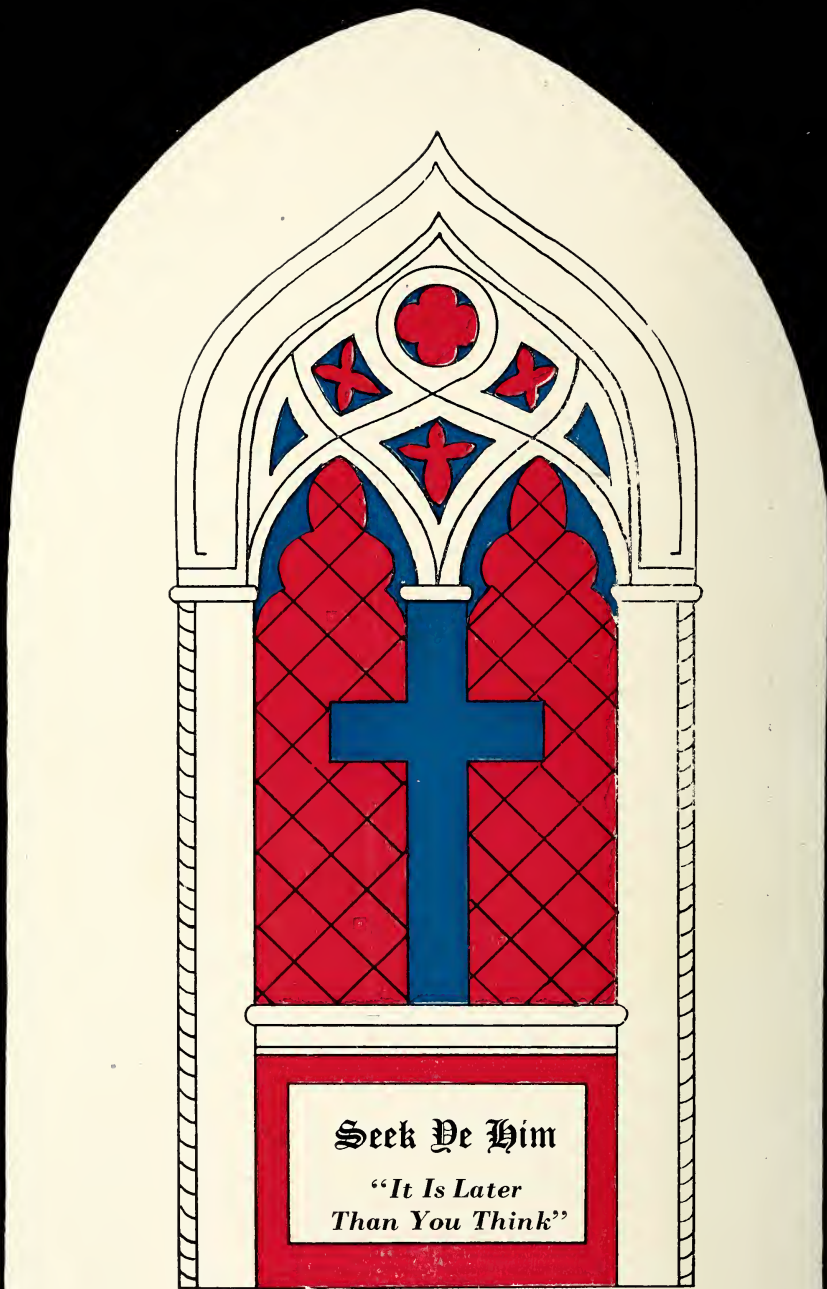
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In Memoriam

LT. RUSH McDONALD
BY HIS FRIENDS



*And it shall come to pass, that
whosoever shall call upon the name of
the Lord shall be saved.*

—ACTS 2:21.

will enter it whether by stealth or decked in the panoply of war; that he need dread neither domestic tyranny nor foreign foe; and that the law, whatever its source, shall be just to high and low, rich and poor, alike, and shall be impartially administered.

We are fighting the greatest war of the ages in behalf of the establishment and preservation of these four freedoms. God grant that the peace which shall follow bloodshed and anguish shall predicate the truth that it cannot be just and enduring unless its foundations are laid in the teachings of Him who died to make men free.

THE MEN OF THE CHURCH

By K. K. LIVELY, JR.

For a period of one hundred years the First Baptist Church of Reidsville, North Carolina has experienced a steady and increasing growth both in spiritual and material resources, and it is a splendid tribute to the men and women who have been identified with this institution. In this sketch we would like to give the reader a short outline of the men who were leaders in the affairs of the church. Some who were quite active will not be mentioned for the reason that their names are being memorialized in other parts of this book.

While the church was located at Hogan's Creek there were a number of devout men connected with the church. Some of them were Andrew Martin, William Smith, Woodson Johnson, Rawley McLaughlin, C. H. Bailey, Robert Martin, Thomas Walker, Robert Wray, William Noles, William Atkinson, and J. E. Noles. Services were held only once a month, and sometimes there would be no services for two or three months. Yet from the old minutes book we read a story of Christian men who supported their church in the face of difficulties.

In 1871 the church was moved from Hogan's Creek to Reidsville, and in the new quarters the church increased its membership. There were a number of loyal and active men in the congregation, among whom were D. M. Moore, J. W. Clark, J. G. Duke, A. J. Nuwnam, J. S. Morrison, P. N. Howard, Scott Williams, J. M. Williams, J. H. Lamberth and G. V. Wood. There were others, to be sure, but limited space does not allow room enough to mention all.

Our present building was first used as a place of worship in 1883. Some of the worthy members who have been named above were still in the service of the church, and as time passed on we glean from the records about others who were joining hands with them in the service of the Master. A few steadfast workmen could be cited at this point: C. A. Rominger, T. M. Tucker, J. M. Hopkins, M. A. Allen (Church Clerk par excellence), C. H. Overman, H. K. Reid and T. F. Scoggin.



R. L. HUBBARD
J. G. DUKE

D. W. JOHNSON
C. H. OVERMAN
J. C. GILLESPIE, SR.

SCOTT WILLIAMS
J. H. LAMBERTH

FAITHFUL CHURCHMEN

Our church was known as the Reidsville Baptist Church until 1909, when the present title was chosen—The First Baptist Church, Reidsville, N. C. From that date up to the present our organization has been blessed by a goodly company of consecrated men. We are forced by lack of space to present the names of only a part of the many who have devoted their time and talents to the work of the Kingdom. S. H. Ware, R. L. Hubbard, D. L. Blackburn, J. R. Joyce, J. B. Pipkin, G. E. Barber, B. F. Sprinkle, N. C. Thompson and H. L. Morrison wrought well and have gone to their reward.

At the present the church is following the examples of its past and departed leaders. We have a skilled and gifted personnel. R. T. Burton, Ira R. Humphreys, T. L. Gardner, James P. Kemp, E. H. Wrenn, J. H. Smith, C. W. Swann, J. W. Bennett, S. F. Wells, J. C. Tatem, R. R. Saunders, Col. F. P. Hobgood, Glenn R. Clark and D. F. Mayberry are among those who are co-operating with the membership in every forward movement.

To mention a few of the younger men of the church, who are receiving the commendation of the pulpit and pew alike in their devotion to the work in all of its phases, there are E. S. Powell, W. O. Sheets, Marvin Jones, G. F. McBrayer, Dr. Hunter Moricle, J. C. Gillispie, R. T. Gillespie, R. E. Freeman, Arnette Gourley, Benny Rudd, Paul Roach, James F. Moore, Charles Saunders, Ralph Byrd, Benton Setliffe, Clyde Foster, C. E. Lewis and Charles Auman. Young men well qualified to take up the banner of service and carry on the great traditions of our church.

(Brother Lively was too modest to include his name but he is one of the best in the church "guaranteed to work anywhere single or double."—R.R.S.)

THE FEAST OF THE FAITHFUL

Report on the meeting of the Baptist World Alliance at Atlanta, to the Reidsville Baptist Church, July, 1939, by R. R. Saunders, Sr.

I am happy to have been here tonight to hear Brother Ford's report of the Alliance. It would be interesting to hear a dozen men and women report their observations and catch their reactions to this the greatest event in Baptist history.

Each paper in Atlanta detailed five or six reporters to cover this assignment so that every phase of the alliance would be presented to their readers. And so the best that Brother Ford and I can do is to touch the high lights of the convention, present to you our individual estimates, and acquaint you with a few things about the crowning event of our denomination, that every Baptist ought to know.

The success of the Sixth World's Congress was due primarily to two things—One was the place: Atlanta with its 102,000 Baptists is the biggest Baptist city in the world both from the standpoint of members in proportion to its population and also in total membership. The other was Dr. Louie Newton, the General Chairman of the Congress. Never has any meeting of its kind with as much diversity in its programmes, been planned and carried out so thoroughly and so efficiently. Never a hitch, never any delay, never the least bit of confusion. Every meeting going off as if it were the hundredth performance instead of the first. So well did he plan and complete his task, so thoroughly did he perform his duties, that the Congress created the office of Second Honorary Associate Secretary, that it might in some way express its appreciation for his splendid work.

As I drove into Atlanta on Friday the day before the Congress I realized long before I reached the heart of the city, that I was approaching something big, that something unusual was in store for me, that something tremendous was about to take place. The elaborate decorations of flags, placards, and the official B. W. A. insignia reached to Decatur eight miles distant. Welcome was evident everywhere—on the autos, in the homes, across the stores. It was written on their faces and engraved on their hearts, and it looked as if every individual and every institution was vying with the other to see who could be the most hospitable. And when I say something tremendous did take place you don't grasp what I mean. Did you ever go to a Duke-Carolina football game? Then imagine yourself going to four separate distinct games in one day and a half and you will get a glimpse of its size.

The windows of the business houses were especially and appropriately dressed for the occasion. One window carried an arrangement of life-size figures showing John Bunyan writing *Pilgrim's Progress*, his immortal masterpiece, with which to leaven his love for his cause, as well as to leave something to posterity. In another, close by, sat John Milton with his eyes dimmed to any earthly light, but with his heart afire for God, and his soul lit with a heavenly vision of love and loyalty for the Master as he dictated to his daughters day after day and year after year, his dream of *Paradise Lost and Regained*. Still another told the story of Roger Williams—the founder of the first Baptist Church in America and the first democratic community in the world. One window paid tribute to Truett and one to Baptist hymns. There was one window divided—on one side was the replica of a little church in Richmond, Va., showing the great women of the South, representatives from ten different states, as they organized the first Woman's Missionary Society. This was done during the meeting of the Southern Baptist

Convention in 1888. On the other side of that window were figures dressed in their native costumes from all the nations which this society now serves. Their hands were outstretched pleading for help.

There are a lot of our members who are prone to look upon religion socially instead of faithfully. They feel or are made to feel that the Baptist cause is too old fashioned, as are its people, and lacking courage and conviction they grow ashamed of the Faith of their Fathers. They are the ones who should have attended the Baptist Congress.

For there they would have found:

In the resumé of its history,

In the survey of its progress,

In the superiority of its numbers,

In the calibre of its leadership,

nothing of which they could longer be ashamed. They would have discovered a heritage of principles, they would have identified a tenacity of purpose, they would have drawn the veil from over a Sanctuary of Saints with whom they would forever have felt proud to be numbered.

The seven-day meeting began with a parade Saturday noon—with 5 bands taking part, a motorcade of the officers of the city, of the state, and of the Congress, and a representative group from all the Baptist churches of the City. The parade halted at Peachtree and Ponce de Leon to receive from the hands of the mayor, a Key to the City, and to hear the Southland's welcome to the Baptist legions of the world. The Shrine and Salvation Army bands played the anthems of all the nations represented, during the ceremonies and the march to the Stadium. The Boy Scouts carried the flags of all the nations in the parade.

The Salvation Army furnished a band of some 100 pieces that played for all the open air meetings, the Boy Scouts 500 in number divided into 14 groups rendered a great service in directing traffic, serving as ushers, pages, and guides. One hundred of these were colored who came in for meretorious praise for they were everywhere and always working. I might add furthr in this connection that the colored folk almost stole the show. Their speeches were tops at the Roll Call and their singing was second to Dr. Truett's address as the High Light of the Congress.

The Roll Call of the Nations was the first meeting and it was held, as most of the others, in the Ponce de Leon Ball Park seating 40,000 and seats were always at a premium. As you entered the park ushers thoroughly trained, were everywhere to direct you to your seats which were segregated according to nations and conventions, that you might be afforded the greater probability of running into someone you knew.

Looking to the right and to the left nothing but a veritable sea of faces, below on the playing field, row after row of seats and with their backs to you, the ladies hats looked afar off like huge beds of flowers. Looking at the placards—Asia, Africa, Australia, Burma and Britain you realized for once you were keeping company “from Greenland’s Icy Mountain, to India’s Coral Strand.”

As you sat there you could not help wondering if the sight of this mass of men, women and children gathered here in peace and brotherhood, was not to be indelible in human history, the object of man’s yearning and all his striving. Tarleton Collier, writing in the *Sunday American*, said: “The informal mingling and brotherly spirit was a token of simplicity, which is the mark of the Baptist church, its people and its faith.” “It was plain,” he said, “from the extent of the crowd, from the fervor which was in every word and every lift of singing, that this simplicity has carried the church far into the hearts of men.”

The splendid things so beautifully expressed in the editorials, by the columnist, and the special writers were worthy of note. May I read a portion of an editorial that appeared in the *Atlanta Journal*:

Atlanta is graciously honored in being the seat of the sixth Congress of the Baptist World Alliance. Only once before—at Philadelphia, in 1911—has this great assembly from all the continents and from most of the countries of the earth been held in the United States. The present session brings to the Gate City of the South representative men and women from no fewer than sixty different nations, whose combined following of the Baptist faith is said to exceed twelve million souls. From the Cameroons to the Cape country in Africa, from Palestine and Syria in the Near East, from China, Japan, India, Burma, Ceylon and the Philippines, from the four corners of the New World, and from the largest to the least of the kingdoms, republics and empires of Europe, the “messengers” have come—ten thousand strong, bearing witness to the Scripture, “God hath made of one blood all nations of men for to dwell on all the face of the earth.”

“The Congress of the Baptist World Alliance now meeting in Atlanta will prove, no doubt, a beacon of hope and a tower of strength for Christian freedom everywhere. Our city and commonwealth are honored indeed by the presence of this great group of believers in the Prince of Peace.”

Anywhere and at any time such a gathering would be highly significant. It is peculiarly so in an hour of world history when human brotherhood and religious freedom are challenged on many fronts and over wide areas. In America we now take religious freedom for granted. But we shall do well to remember that three centuries ago it was a burning issue in our land, and that to Roger Williams, pioneer American Baptist, we owe, what a political historian has described as “the first unit of government in the world to be established on a basis of absolute religious liberty.” Better still, if we today cherish and defend such liberty against all attacks and all temptations.”

Dr. Ashby Jones, columnist for the *Constitution* and of another denomination said:

“We welcome this great Baptist gathering as an antidote to bigotry. We hail your presence here today as you utter your ancient protest against religious intolerance. We welcome you today for your world spirit, for your all-inclusive sympathies, and for the “whosoever” passion which throbs in your heart.” “With this spirit it must be impossible for you to build barriers between nations, or separate soul from soul by religious prejudice.”

The Sunday American describing the Baptist Denomination said:

"It is a fellowship of Free Believers, a fellowship of free churches, over none of which sits any authority, any head except the God that all worship in common."

"There is in this faith no compulsion, no direction, except the faith itself." "Small wonder then that one and all spoke of freedom, of democracy, of liberty of mind and action." "That this spirit is planted in the country of the Cameroons and in Congoland, at Africa's heart; in bleak Mongolia; in the farthest tip of South America, and in the restless nations of Europe, should be a matter of vast assurance to the world."

Back to the Stadium awaiting the big moment. The Salvation Army Band came marching in leading the parade, playing, "Onward Christian Soldiers" the theme song of the convention. It took its stand on the right of the rostrum, while the Shrine band stationed itself on the left. The officials began to climb the steps to the rostrum, which itself is large enough to seat more than 2,000 people. Across the back is written in bold letters each more than 2 yards square, the motto of the convention—"CHRIST IS OUR ONLY FOUNDATION." And then when the parade was well in and seated, the leaders of the bands, and another on the rostrum, directing, the massed thousands over that vast arena arose and together sang the Coronation hymn. All Hail the Power of Jesus' Name, has never been sung to a more impressive audience than that was. Men and women from every nation, officials of government, dignitaries of church and state, and lowly followers of the Master, sang with a sincerity that lifted the occasion to heights sublime—yea, to the very gates of heaven.

One reporter commenting said: "The great enclosure contained for this brief space a single family, communicating with each other and with the hosts of the earth high aspirations which only such an old familiar hymn could convey." Sixty nations stood there, many in their native costumes; men of every race, color and clime, singing together the songs of Zion. In all that diversity there was unity—unity of Faith and Hope and Love—in that moment Atlanta was the capital of the world."

Dr. Newton called Truett to the microphone and the convention was on—the famous Roll Call of the Nations began—to which 60 nations answered mostly in person, a few by proxy.

Dr. Truett took time out to have presented the historic gavel made from wood, part of which was taken from the church where John Bunyan was a bell ringer in 1530, part from a tree on the site of the first Baptist church on the North American continent in Nova Scotia, part from the oldest Baptist church in the colonies organized in 1638 in Providence, R. I., by Roger Williams, part from a tree planted by Wm. Cary in 1795, part from the oldest Baptist church west of the Mississippi erected in 1806, and two stones in each end, taken from the site of the Crucifixion.

Telegrams were read from President Roosevelt, David Lloyd George, and others. President Roosevelt couniled the convention "to hold high their peculiar heritage of religious liberty and to employ that heritage so that justice may be maintained and extended among men and nations." David Lloyd George, England's most distinguished Baptist expressed his regrets at not being able to be present. Dr. Glover, president of Cambridge University and president of the British Baptist Union wired his good wishes for the success of the meeting.

Several welcome addresses were made. Gov. Rivers, in his, said the return of the messengers to their homes in many far away lands would help make for World Peace.

Senator George, a Baptist Deacon said, "The tolerance of all Atlantians represented religious freedom in America." Dr. Williams, president of the National Baptist Convention speaking for the colored Baptists brought cheers from the mass of people when he said: "We gather here today many races and many nations, but under the cohesive principle of "One Lord, one Faith and one Baptism, One God and Father of all."

There were many other addresses of welcome to which Dr. Nordstrom of Sweden responded:

In the response to the Roll Call by the several nations represented, everywhere was the plea for keeping up the battle for religious liberty and the fervent call for more workers: "Come over and help us" they cried.

It was pitiful to hear the messengers from China and Spain, Rumania, Russia and Czecho-Slovakia. While trying to be cheerful the unconscious picture they painted was graphic.

Rev. Wu Chi Chung from China answered in behalf of a war torn country saying that the tragic conditions were filling the churches with people who had lost faith in their own gods. The messenger from Italy said that the Catholics had their regular anti-Protestant days laying special emphasis on the Baptist because of their determined fight for religious liberty. From Spain the Rev. Samuel Vila came to speak of starvation and brutality, but told of many conversions in a Baptist church used as a refuge from air raids.

Rev. Danila Pascu, of Rumania, said that his people knew how to pray and sing behind the closed doors of jails. Out of Russia came the sad story of a people who live where it is a capital crime to hold a religious meeting even in a private home, or to import a Bible.

Dr. H. Prochazke answered for Czecho-Slovakia. "I came" he said, "From a land, which was, is not, and yet will be." His country, was, through the will of the Father of Everlasting Love; it is not, owing to the will of man; and it will be, because of the sovereign justice of God.

Tanimola Ayorinde, from Nigeria, a tall negro dressed in his native brocaded costume, said many missionaries had lost their lives in the Baptist cause in the last nine decades. San Po Thin from Burma, dressed "a la" Mahatma Ghandi invited the Alliance to his Land of Sunshine for 1944.

Dr. W. W. Hamilton, whom you remember, answered for Southern Baptist restating the Baptist position on the ordinances, saying that "the mission of the Baptist church is to give the whole gospel to the whole world." I believe this was the only reference I heard made to baptism except a statement in the press where some mathematician had figured how many billion gallons of water it had taken to baptize the 12,000,000 members of Baptist faith.

Espinoza said "I am from Chile—that country at the end of the world, and I bring you a message of faith and action." And so, from fifty others came messages of love and faith and sacrifices mingled and co-mingled with prayers for fellowship and leadership. All these messages told of heroic struggles of the church to plant the Faith in those far places—of struggles, often of martyrdom, but always of victory, for there was no message but told of achievement and growth. Growth of something more than mere numbers. Growth of the spirit, growth of "the Baptist heritage." One delegate said in our progress "We have not built up any arsenal of mind, nor hostile forces of the spirit."

The Roll Call closed with several spirituals by 800 negro voices from various colored churches in Atlanta trained by Dr. Kemper Harreld especially for this occasion. I have heard trained groups of singers from a dozen negro colleges or more, but never have I heard spirituals sung with such clarity, such harmony, such fervor as this group sang them. The occasion inspired them to their best and in addition to that, they had for their leading soloist the clearest, strongest, most melodious voice I ever heard in all my life. Many sat around me who never heard a spiritual before—what an experience, what an inspiration that was to carry home.

If it is the function of music to express emotion for which there is no other adequate outlet, then the Congress found its purposes thrillingly stated as the negro chorus of 800 contributed their special music and the regular choir of 5 Atlanta's pick from a hundred churches, combined to give their best to this occasion. The Salvation Army band was always on hand for a 30 minute concert, aiding as best it could that motley mob as they marched here and there trying to find an acceptable seat.

You have never heard a band of 100 pieces, a huge electric organ, a choir of 500, a chorus of 800 and a congregation of 40,000 sing "How Firm a Foundation" as a prologue to the most inspiring sermon of the

century by the world's greatest preacher have you? I HAVE! In my estimation that was the most inspiring experience of my life. My only regret is that every member of my family and every member of my church could not have seen and heard it too.

Sunday morning two hundred churches of all denominations were host to Baptist preachers from all over the world. I elected to go to The First Church to hear Dr. Rushbrooke the newly elected President, but when I arrived at 10:45 the overflow was so great I thought the services were over. Dr. Fuller not wishing to disappoint anybody asked Dr. Dodd a Past President of the Southern Baptist Convention to preach to the overflow on the lawn which by this time had swelled to more than a thousand. I dare say that there was no more forceful nor inspiring sermon preached in Atlanta that day than the one he preached on the spur of the moment on that lawn. He took for his subject the Centrality and Sufficiency of Jesus Christ. His illustrations were incidents taken from private life pertinent to his message and beautifully placed.

I missed one of the big features of the Congress and that was the early Sunday morning talk by Dr. Brown, wife of a Laborite Member of Parliament from Great Britain. Those who heard it pronounced it a gem. The only criticism I heard during the Congress was in the press in which some delegate deplored the fact that the women were not given a larger place on the programme. They do the larger work in the local church, and are the backbone of our missionary program and therefore should come in for a fuller recognition of their services. Several women spoke but Dr. Brown received the highest praise.

In the afternoon Dr. Truett delivered his immortal message—the Presidential address—which was a clear cut pronouncement of Baptist principles and a rededication of the Alliance to the consummation of its task—the task of battling for religious freedom and evangelizing the world. Liberty was the text of his address as it was the key note of the Congress.

In speaking of civil liberty I quote:

"No government, religious or civil, has the right to dictate how a person may worship God. For any person or institution to dare to come between the soul and God is a blasphemous impertinence and a defamation of the crown rights of the Son of God."

In reference to religious liberty, he said Whitelaw Reid stated:

"That the greatest fact of modern history was the rise of the American nation. We must demur to such statement, and insist, instead that the greatest fact of modern history was the discovery of the idea of liberty, religious and civil and that such discovery was made pre-eminently by Baptists."

In clarifying soul liberty, he said:

"Religion is a matter of personal relationship between the soul and God, and nothing extraneous may properly intrude here—no ecclesiastical nor civil order, no church, nor ordinance, nor sacrament, no preacher, nor priest may dare to stand between the indi-

vidual soul and Christ. Each one must repent for himself, and believe for himself, and be baptized for himself and answer to God for himself, both in time and in eternity."

He paid fitting tribute to our Baptist forbears, calling them by name, who by their voice and pen were our standard bearers in our fight for liberty, and our apostles of faith in the proclamation of soul freedom.

He closed by painting a beautiful picture of the Crowning of the Master as the essence of Loyalty and being crowned by the Master as a reward for one's love and devotion. To give assent to his inspiring words they arose with one accord and sang the Crowning Song. And as the words "Let every kindred ever tribe from this terrestrial ball" sounded over that vast audience one would have thought it was written especially for that occasion, certainly it never found a more appropriate setting. It came as a climax to a masterful array of climaxes in one of the most powerful portrayal of Christian principles ever presented from any platform.

A negro deacon once invoking the blessings of the Lord on the preacher who was about to speak, prayed as follows:

"Oh Lawd, give Thy servant dis Mawnin' de eyes of de eagle, and de wisdom of de owl; connect his soul wid de gospel telephone in de central skies; 'luminate his brow wid de sun of heaben; 'lectrify his brain wid de lightning of dy word; fill him plum full of the dynamite of thy glory; 'noint him all over wid de kerosene of Thy salvation and den, deah Lawd—set him on fire."

After you had heard Dr. Truett you would have thought that this prayer had been uttered in his behalf, and that the Lord had not overlooked a single plea in his answer.

By far the biggest session, (with one-half as many turned away), was Monday night when 57,000 crowded into that vast arena to see the Pageant of Baptist History which was presented in 12 episodes. The finest talent in Atlanta was coralled to make this a success. A great musical program was rendered as an adjunct to the pageant itself. Overtures by the Salvation Army Band, organ music by Chas. Sheldon, negro spirituals and old religious masterpieces under the direction of master musicians.

The pageant itself was written by Dr. Payne of England and produced by Eugene Bergman of Atlanta, and each episode presented by some one of the several churches in Atlanta.

1—John Smythes departure from England 1608

2—Thomas Helwys in Holland 1612

3—Roger Williams in America 1636

4—John Bunyan's Pilgrim's Progress

5—William Carey

6—Adoniram and Ann Judson

7—Luther Rice

- 8—Lone Star Mission in India
- 9—William Knobb in Jamaica, this was presented by the negroes to the tune of Go Down Moses and Climbing Jacob's Ladder.
- 10—Oncken in Germany 1834, done in German by the German class from Emory University
- 11—J. Lewis and Henrietta Shuck in China
- 12—Paul Besson in South America.

The pageant closed with an Epilogue—The Centennial of Missionary work in China. Then the Grand Finale which was a symphony of color in itself. Surrounded by the entire cast of the pageant numbering some 750, was presented a tableau of The Flags of the Nations, with 28 girls attired in native costume massing the flags of as many nations. A select choir of 200 whites led by John Hoffman and 200 negroes directed by Kemper Harreld furnished music for the pageant.

The balance of the Congress was given over to the business of the Convention except the Evangelistic meeting held in the business district of the city when traffic was jammed for an hour while the sermon was being delivered on the corner of a street by Dr. Oscar Johnson of St. Louis, on the Great Ships of Life: Discipleship, Friendship, Fellowship, Citizenship and Comradeship. Every window was filled as far as the ear could hear and the eye could see and nobody thought of lunch though it was the lunch hour.

I say again that nobody can give you even a glimpse of the magnitude of the occasion nor the measure of its worth. In summing up the Congress in the fewest possible words I would say that:

Its dominant note was LIBERTY

Its dominant personality was TRUETT

Its dominant purpose was EVANGELISM

Its dominant prayer was PEACE

If in the years to come I had to miss all the operas, comic, light and grand; all the Worlds' Fairs; all the civic, political and fraternal gatherings; all the World Series and Football Classics, I will have no regrets—For:

I have heard a Heavenly Halleluah;

I have listened to the Prophets of the most high;

I have witnessed a Pentecost;

And though standing afar off,

I have seen something of the Glory of the Lord.

*I pledge allegiance to the flag of the
United States of America and to the Republic
for which it stands, one Nation, indivisible,
with Liberty and Justice for all.*

HONORING

Those who have been called from the constituency of this church
in defense of the American way of life.



Drawn in the studios of Leo Jiranek, New York City.

"For the Lord your God is he that goeth with you, to fight for you against your enemies, to save you."—DEU. 20:4.

"Thy right hand, O Lord, is become glorious in power: thy right hand, O Lord, hath dashed in pieces the enemy. And in the greatness of thine excellency thou hast overthrown them that rose up against thee: Thou sendest forth thy wrath, which consumed them as stubble."—AX. 15:6-7.

HONOR ROLL

Included here are a few persons whose memberships are in another church but at the request of a member of the family their names are recorded here.

Abbitt, R. H.	Gunn, Cecil E.	Penn, C. Ashby
Amos, Joe	Gunn, William	Penn, Frank R.
Anderson, E. C.	Hardy, Bob	Perry, Jack
Arthur, Wilson C.	Hardy, E. M.	Pettigrew, Billy
Ballenger, H. F.	Hardy, Howard	Pettigrew, Dillard
Barber, G. E., Jr.	Hardy, Nash	Pettigrew, W. J.
Benson, Harry L.	Hooper, Frank	Pettigrew, Robert S.
Benson, Robert L.	Hord, R. L., Jr.	Pettigrew, S. Grey
Benson, William	Hord, Rodney C.	Pettigrew, Ernest M.
Benson, Milburn	Hord, Stuart W.	Pettigrew, John D.
Bradner, John C.	Idol, Delmar	Pettigrew, William H.
Brande, Gilmer	James, Charles B.	Phipps, Robert T.
Burgess, C. G.	James, Herbert	Phipps, J. Kenneth
Burgess, G. W.	Jones, Marvin	Phipps, Ralph
Busby, W. T.	Jones, Wilbur	Pinnix, Robert
Busick, John O. II	Jones, William E.	Pope, W. A., Jr.
Byrd, Ralph	Joyce, Charles G.	Powell, E. S.
Byrd, James H.	Justice, Walter, Jr.	Powell, Haywood J.
Chapman, Richard	Kelly, Julian L.	Price, Robert B.
Chrismon, Aubrey	Lamb, H. R.	Rhodes, Horace S.
Clifton, Harry	Lamberson, Chalmers	Roach, W. Henry
Clymer, Virgil S.	Lanier, Margaret	Roach, Earle E.
Cobb, John B.	Leary, H. D.	Rudd, B. F., Jr.
Cobb, John Francis	Link, F. P.	Saunders, Charles H.
Cobb, James Lee	Loftis, Maury F.	Saunders, Richard R., Jr.
Cochran, James M.	Mace, Herbert	Schaeffer, T. George, Jr.
Coleman, W. E.	Marks, W. L.	Scoggins, Charles
Cooke, Burnelle	Martin, James	Setliffe, A. Benton, Jr.
Cook, Thomas E.	Manley, G. F.	Shorter, Elwood L.
Copeland, J. Thurmond	Manley, L. J.	Small, Jack H.
Cox, Raymond F.	McAdams, John H., Jr.	Smith, Elwood
Cox, James L.	McCollum, J. Herbert	Smith, J. C.
Dallas, A. W., Jr.	Medvetz, J. T.	Smith, Charles Wingfield
Daniel, J. T.	Moore, Clifford S.	Southard, Haywood L.
Daniel, Robert L.	Moore, Steiner	Stanfield, Charles L.
Daniels, Shelton	Moore, L. T.	Stover, Lucile Cobb
Daniels, William R.	Moore, James F.	Swann, J. J.
Dodson, Robert E.	Moricie, Malcolm	Swann, R. W.
Donovant, Claude	Morris, James T.	Thompson, Roy A.
Evans, A. B.	Morris, Oliver	Thornton, Frank
Fargis, Elbert J.	Morris, W. E., Jr.	Throckmorton, B. B.
Fargis, James R.	Newman, Alvis	Trent, Frank B.
Flemming, Earl	Oakley, James F.	Turner, Rucker S.
Foster, Bill	Parks, James M.	Walker, Hunter
Freeman, Robert E.	Paschall, D. N., Jr.	Wetlaufer, C. T.
Gardner, Nathan S.	Pearson, Rufus G.	Wilkins, Harry
Gardner, Jake	Pearson, Everette M.	Williams, Charles R.
Garrett, Ben	Pearson, Ralph B.	Williams, J. H.
Garrett, Earnest	Pearson, R. Elwood	Wofford, Lester E.
Gilmore, Marion J.	Penn, E. S.	Windsor, George W.



INTERIOR OF FIRST BAPTIST CHURCH

MY CHURCH

By F. HYATT SMITH

My church is the place where the Word of God is preached, the Power of God is felt, the Spirit of God is manifested, the Love of God is revealed. It should be the home of my soul, the altar of my devotion, the heart of my faith, the nucleus of my affection, and the center of my daily life. Having united with the Church in solemn covenant, I will advance its interest by my faithful attendance at its services, by studying its Holy Scriptures, by observing its ordinances, by contributing to its support, by encouraging its members and leaders, and by joining with them in all good works! By thus honoring and serving God, I shall share with many others the life of the Kingdom of Heaven.

Book 1

OUR HISTORY

FROM THE BANKS OF THE JORDAN
TO THE VALLEYS OF THE DAN

"Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of Hosts."—MALA. 3:7

"History is so genuine and familiar to men of all estates, ages, qualities, sects and conditions, that among the many eulogies it hath received from the learned pieces of ancient and modern writers, it may be justly accounted rather the recreation than the application of the studious man.

"It is, indeed, the telescope by which we see into distant ages, and takes up the actions of our forefathers, with as much evidence as the news of the latest Gazette; it is the mirror that represents the various transactions of times past, and shows us the dress of antiquity, according to which we may rectify or adjust our present fashions. In a word, it is the last will and testament of our deceased progenitors; which, though it does not expressly leave every one of us a particular legacy, yet it shows us how we may be possessed of their inheritance; and accordingly as we follow their example, live in reputation or ignominy."—LEMUEL BURKETT AND JESSE READ.

(From their *History of Kehukee Baptist Association*)

OLD MOTHERS

I love old mothers—mothers with white hair
And kindly eyes, and lips grown softly sweet
With murmured blessings over sleeping babes.
There is something in their quiet grace
That speaks the calm Sabbath afternoons;
A knowledge in their deep, unfaltering eyes
That far outreaches all philosophy.
Time, with caressing touch, about them weaves
The silver-threaded fairy shawl of age,
While all the echoes of forgotten songs
Seem joined to lend a sweetness to their speech:
Old Mothers! As they pass, one sees again
Old garden walks, old roses and old loves.

—CHARLES S. ROSS.



Mrs. J. A. KEMP
Mrs. LILLIE PINNIX

Mrs. SUSAN COLEMAN
Mrs. BELLE BLACK
Mrs. N. C. THOMPSON

Mrs. NORA CARDWELL
Mrs. M. L. RICE

Mrs. WILL WILLIAMS

HONOR MOTHERS

HISTORY is a dual chronicle—a record of the existence, the survival and the progress of a nation, an institution or an organization on the one hand, and on the other the account of the people who by their foresight and courage, their trials and hardships, their love and labor, struggled for the fulfillment of their destiny. This simple narrative of a country church, written solely for the benefit of its members and friends, is concerned more with the individuals instrumental in its formation and growth than to the church itself except as it stands as a memorial to their efforts.

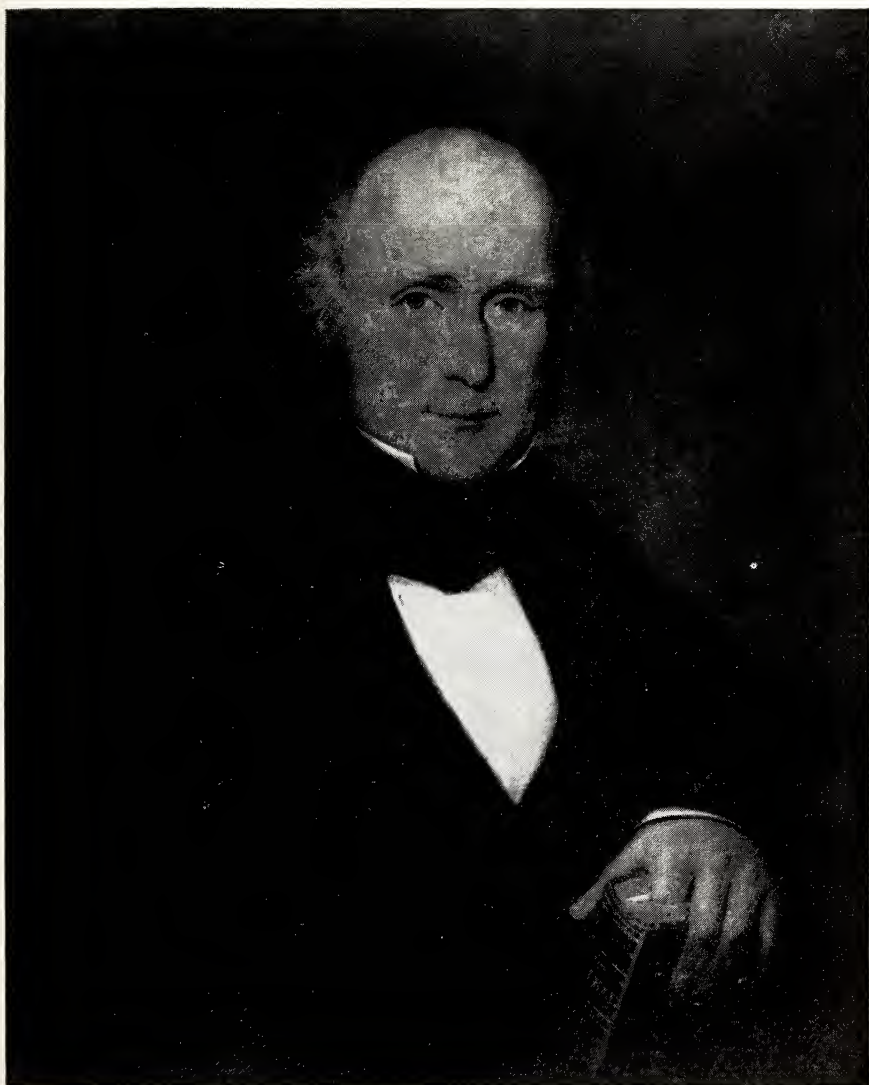
In attempting to write the biography of a man it is necessary to go beyond the actual date of his birth and keep company with his antecedents properly to evaluate his character. This is also true of any organization if we are to arrive at a correct estimate of its worth and its purposes.

To know where to begin is the most difficult task that confronts the recorder of facts and figures. Back behind whatever starting point he may select are other influences that have a tremendous bearing upon whatever date may be chosen.

It is not the purpose of the writer to trace Baptist history, chronologically through the years, but rather to give a brief résumé of Baptist thought and practice as evaluated by the careful student and accredited historians of the Baptist world.

There are many things and other things that make a man a Christian, more important by far than baptism, yet, important or unimportant as it may be—the one thing that characterizes a man as a Baptist is his belief: “that Jesus of Nazareth went down into the waters of the Jordan and was baptized and came up out of it commanding his followers to do likewise,” and his acceptance of that command by following that example. There are things much more important to a Baptist, but after all that is what makes him a Baptist. The Jordan then might well be selected as the birthplace of the Baptist Way of Life. The name Baptist, as applied to a denomination, is only a few centuries old and therefore comparatively modern, yet when one seeks to link the past with the present he is forced to the conclusion which Dr. A. H. Newman, an eminent Baptist historian, arrived at when he said:

But though the name is new, the type of Christian life and organization that it came to designate is as old as Christianity itself, or at least as old as organized Christianity. That the apostolic churches were in all essential respects Baptist, or rather that Baptist churches are in all essential respects conformed to the apostolic form, is generally admitted by impartial students of New Testament church polity who have taken the trouble to compare the two; and there is a practical consensus of New Testament scholarship in the interpretation of the apostolic notices regarding church organization and ordinances in substantial accord with Baptist theory and practice. There is much difference of opinion as to the extent to which New Testament precept and example are binding on present-day Christians and so much difference of practice at the present time; but if all who agree with Baptists in their interpretation of the New Testament were convinced with them that the New Testament precept and example are binding for all time, the number of Baptists would be vastly augmented and Christian unity would be virtually secured.



REVEREND AND HONORABLE JOHN KERR

1782-1842

A pioneer preacher and statesman among Missionary Baptists. (Elder Elias Dodson was converted under his preaching and baptized by him).

And here, if I may, I will introduce some excerpts from an address on "Baptist Principles and Personalities" delivered by the writer on Homecoming Day before the church.

Baptist Principles and Personalities are both few in number, for which we feel a justifiable pride rather than offer to the world even the semblance of an apology. These principles are strong enough to write upon the pages of history (religious, political and literary) the names of its personalities which shall never be forgotten. Its personalities were and are big enough to perpetuate those principles and keep them alive in the hearts of its members.

Before we enter into a discussion of Baptist principles and personalities, let us first answer the question, what are Baptists and who are Baptists? The average non-conformist as well as a good many of our members, who have never given thought to the matter, are ready to answer: 'A religious denomination that believes in baptism by immersion and close communion,' two things which, while forming a part of its mode of worship, have least to do with its most vital characteristics, unless we construe them as an expression of loyalty to our interpretation of New Testament teachings.

The name Baptist is new; as being the proper name of a denomination it is new; as being the common name of a religious body adhering to certain principles and practices, which runs like a tiny thread from one end of the Christian era to the other, under many names and titles; it is not new. The name Baptist is new, but the type of Christian life and organization that it came to designate is as old as Christianity itself. Contrary to the belief of many, Baptist is not a Protestant denomination; first, because it antedates the Protestant Reformation, second, because it has no higher authority to protest to or withdraw from. McLendon in his article 'Baptists are Not Protestants,' in 'The Teacher' magazine sometime ago had this to say: Persecution of Baptists, fierce and unmitigating, has dogged their lives from the days of the Apostles until the present time. The Jews were their first persecutors, then the heathen, later the Catholic Church, and finally Protestant groups. They were whipped, imprisoned, and ostracized in America before the dawn of true religious liberty. Today they suffer in many nations of Europe at the hands of their governments. In spite of all of this, Baptists are found in every nation of the world today and number more than twelve million people.

Baptists are protestants against the powers that would crush and destroy them, protestants against sin, injustice, and error, but in their origin they may not be classed with other denominations under the loose term of 'Protestant.' They are simply Baptists, and should be proud of their history.

Since we can definitely trace Baptist history, Baptist loyalty and Baptist principles from the present time back to the banks of the Jordan it will be necessary to discuss some of these principles that you may come into a proper appreciation of the Baptist ideal. These principles for the sake of clarity may be divided into two groups, minor and major. The minor principles have to do with church policy and practice. Baptist churches are the most democratic organizations ever created, each absolutely independent of the other. They believe in:

- The inter-dependence of local churches for counsel and co-operation;
- The co-operation of churches for missions, education and service;
- The absolute severance of church and state;
- They hold that the mission of the church is to preach the gospel to every creature;
- That salvation comes by grace;

That repentance and faith are the terms of discipleship;

That salvation is essential to baptism and not baptism essential to salvation;

That baptism and church membership are essential to communion.

These he reckoned as minor principles, important as they are, because they have undergone certain changes through the course of time.

There are two major principles laid down by Dr. Barnes, Professor of Church History of the Southwestern Baptist Theological Seminary, as being fundamental to Baptist life. They are *The Lordship of Jesus* and the *Democracy of the Soul*. Practically all Christian churches, however far they may have digressed from New Testament teachings, claim to teach the Supremacy of Jesus. It would not be proper then to claim this as a distinctive Baptist principle. The other is strictly Baptist, both in origin and observance. The one elemental fact in Christianity which can never be proven by argument grows out of these fundamental Baptist principles—that elemental fact is the personal experience of the Christian. It is this personal experience that forms the essence of the Baptist religion.

The first three hundred years were tragic years for Christianity in which the Jewish Hierarchy, the Greek School of Philosophy and the Roman Government left no stone unturned to strangle it to its death. The Jew had his Holy of Holies cut off from the temple by the veil. Through this veil the High Priest only could pass, teaching the people that man must have one to meditate for him in God's presence. This conception of a spiritual aristocracy did not vanish when the veil of the temple was rent in twain. It passed into the Christian era and helped to form the Holy Roman Catholic Church. Against this principle of a special priesthood the Baptist principle of a universal priesthood of all believers has striven to the present time. All church history may be considered as a struggle between these two ideas of the relation between God and man. This contention through the ages for absolute liberty of the soul brought about democracy in the government of the church and in the early history of America, finally culminated in its dearly bought victory for the separation of church and state.

It is difficult to analyze Baptist principles without taking cognizance of some of their personalities. It is a long way back to John and the Jordan but we must of necessity start there if we are to consider the beginning of either principles or personalities. The personality of John has given courage to the life of many a Baptist preacher "as one crying in a wilderness calling men to repentance." His institution of the ordinance of baptism as a beautiful symbol of a new life, its acceptance by the Master by both precept and example and the fact that God placed his stamp of approval upon it by selecting an occasion of its administration to qualify *The Lordship of Jesus* and give him to the world as a Savior, justify us in attaching such vital significance to this occasion, such uncompromising loyalty to that ordinance.

BAPTISM

While this is the resumé of the struggle of the "people called Baptists" down through the centuries for the privilege of all people to worship God according to the dictates of their conscience, unfettered by state, unrestrained by church—a crusade that has been concerned at times as much with New Testament qualifications as it was with the prerogative of exercising it. It might not be out of place to give some consideration to this principle that has bound its followers so closely together in their fight in its behalf.

Quoting from the Schlietheim Confession, February 24, 1527:

Baptism should be given to all those who have learned repentance and change of life, and believe in truth that their sins have been taken away through Christ; and to all those who desire to walk in the resurrection of Jesus Christ, and to be buried with him in death, that with him they may rise; and to all those who with such intention themselves desire and request it of us. By this is excluded all infant baptism, the Pope's highest and first abomination. This has its foundation and witness in the Scriptures and in the usage of the Apostles—Matt. 28, Mark 16, Acts 2, 8, 16, 19. This we would with all simplicity, but firmly, hold and be assured of.

Let us study the word baptism and its significance. From whence came it? It is a Greek word, translated baptize, meaning to dip or immerse. Naturally so important a word as baptism has had many interpretations. The Catholics, and their derivatives, practice sprinkling, and baptize infants, while the Greek Orthodox and Baptist denominations immerse. Discussions have raged for centuries and not always in a Christian spirit. Strange to say that hundreds of thousands of leaders with their followers have wasted much time and thought trying to prove a point that gets them nowhere when proven, except a certain satisfaction in arguing, rather than go through the form as prescribed by the Bible, and, if only a form, certainly the most beautiful symbol ever devised for perpetuation of the most gracious thought ever given to man.

Let us see what some of the greatest commentators and teachers think:

JOHN CALVIN—"The word baptize means to immerse. It was certain that immersion was the practice of the primitive church."

MARTIN LUTHER—"Baptism is a Greek word and may be translated immerse. I would have those who are to be baptized altogether dipped."

JOHN WESLEY—"Buried with him in baptism," alluding to the ancient manner of baptizing by immersion.

WALL (An Episcopalian)—"Immersion was in all probability the manner in which our blessed Saviour was baptized and for certain the manner by which the ancient Christians received their baptism."

BRENNER (Catholic)—"For 1300 years baptism was an immersion of the person under water."

DR. A. T. PIERSON (Presbyterian), asked baptism at the hands of Spurgeon's brother knowing it would put him in bad repute with his beloved people, the Presbyterians.

G. CAMPBELL MORGAN, himself a baptized Congregationalist, felt impressed to immerse his own son who joined a Congregational Church, and BILLY SUNDAY was satisfied with nothing less than immersion for himself.

SHUBAL STEARNS

In order to refresh the memory of the reader of Baptist history and which affords some explanation to this appeal, the writer will try to connect a few facts concerning the settlement of Elder Stearns in North Carolina and the organization of the Sandy Creek Baptist church in 1755 and followed in 1758 by the organization of the Sandy Creek Baptist Association. This was the first organized church of any denomination known to the writer west of the Neuse river, and the third Baptist Association in the American Colonies. Elder Stearns and his company from the North came by slow journey via Hampshire county, Virginia, reaching the vicinity of Nutbush and Grassy Creek, Granville county, after the middle of the year 1755. Here they fell in with the patriot and agitator Herman Husgands, who entered a large body of land cornering near the present site of our Sandy Creek location in November, 1755, the month in which Stearns and his company arrived there. The Baptists have no lands of record at that date (Guilford County Records) and without doubt settled under the design and leadership of Husbands and probably built on his grounds—afterward confiscated. A church was organized consisting of Elders Shubal Stearns, Daniel Marshall, Joseph Breed, and brethren Paul Stearns, Ebenezer Stearns, Shubal Stearns, Jr., Enos Stinson, Jonathan Polk and the wives of these eight persons, and soon grew until it numbered hundreds. Its arms put out at Deep river, Hughwarry, Abbot's creek, Little river, Grassy creek, Rocky river and Millstone, soon became churches. Elnathan Davis, James Reed, James Turner, Charles Markland, Ezekiel Hunter, Dutton Lane, Tidance Lane, George Pope and the "Murphy boys," William and Joseph, with others, were soon converted, baptized, ordained and set to work in the ministry. An association was formed in three or four years with from three to nine churches and its first place of assembly gave it the name Sandy Creek. Elder Stearns was a Baptist in all the doctrines of the Westminster Confession of Faith as held by the minority of that body—the difference with the majority being only as to New Testament baptism. He was baptized about the year 1748 and ordained to the ministry about 1751. The writer has in his possession the old Confession of Faith with Catechisms owned by Elder Stearns in his ministry on Sandy Creek. It is well thumbed and contains the "proof of the pudding." As baptized believers this was a voluntary body, and hence they were known as Separates to distinguish them from members of the establishment. As to the plan of presenting the Gospel they were known as "New Lights." As to their political status they were with all other good people loyal to the King. As to the Regulator's War, they were not property owners and had no reason to complain of taxation. They were thus men of peace under the direction of the Savior himself. As to the unfortunate and outlaws after the battle of Alamance creek they were brethren and signers of petitions for pardon presented to Governor Martin.

(From an article in the Minutes of the Ninth Annual Session of the Piedmont Baptist Association, September 1902, by Dr. A. J. Patterson, of Liberty, N. C.)

As a matter of record we incorporate here a bit of history by Elder Elias Dodson, taken from the minutes of the Beulah Baptist Association of 1868.

The Roanoke Association was organized in 1788, and besides several churches in Virginia, embraced all the churches in Granville, Person, Caswell and Rockingham, North Carolina.

In 1794 the Flat River Association was formed from the Roanoke and included the churches in North Carolina.

In 1806, the County Line Association was formed from the Flat River. In 1789 the Roanoke Association convened with Grassy Creek church, Granville county. The ministers present were Samuel Harris, Moderator, John Williams, Clerk, James Hartwell, A. W. Dodson, Lazarus Dodson, John Atkinson, James Read and George Roberts, with others who were the Patriarchs of the denomination. At this session it was resolved to collect materials for the history of the Virginia Baptists, and to build two Seminaries

(one on the north, and the other on the south of James River) to educate preachers. The history was furnished by Semple in 1810. The Clerk wrote the circular letter advocating ministerial education. In 1790 Thomas Mullins and Barzillai Graves were delegates from County Line Church. In the same year they allowed Elders Reuben Pickett and George Roberts 32 shillings each for four days expense to the general meeting at Richmond. Now ministers although poor, have to pay their own expenses to the general meetings.

In 1791 Thomas Mullins was a delegate from County Line Church. In 1792 Wolf Island Church joined. In 1793 Barzillai Graves was from County Line and Thomas Mullins from Linkfork. All these fathers favored the education plan and Williams was progressing in the matter. During all these years George Roberts was pastor of Flat River in Person county. Williams died in 1795, and the education plan delayed by war with France and then with England in 1812, culminated in 1832 by Edward Baptist and Eli Ball, in the Baptist Seminary, and in Richmond College.

THE GREAT REVIVAL

By MRS. FANNIE BAILEY GARDNER

In 1801 we find no prosperous condition in the pictures of religion in North Carolina. The Baptist Churches had not yet caught the missionary spirit that later characterized their associations. For lack of this spirit no young men were fired with a zeal to carry the Gospel to others, even to their nearest neighbors, and to destitute sections in adjacent counties. And why, according to the theology in which they were instructed by their ministers, should they concern themselves? God in his own good time would save his elect without any help from men.

But the people and the churches were praying for a revival of religion, and the revival came. Only a way and an opportunity needed to be provided and the people would burst the bonds that kept them in seeming irreligion. The Great Revival, started in Kentucky and spread through all the states South of the Potomac and Ohio rivers.

It is necessary to tell a little of the general movement, which preceded this Great Revival. A sense of coldness in religion had at this time overspread the churches of most Southern States. As early as 1794 the Charleston Association was praying for a revival. Its plan was to have a general concert of prayer which should include all denominations to implore God "for the revival of religion among Christians, the propagation of the Gospel among the heathen and the conversion of the Jews to Christianity." But the coldness continued. The closing words of an address put forth at that time reveal something of the seriousness of the situation: "Rouse brethren, from your lethargy, reason, interest and obligation call; judgments threaten; mercies invite; all that is sacred to the heart of a rational, immortal creature requires your activity, seriousness and diligence in the cause of your God and your Redeemer. Render to Jehovah his unquestionable and too long detained due, and prove Him herewith if He will not pour you out a blessing, that there even shall not be room to receive it."

With so many Christians, all over the country, pouring out their hearts to God for a revival, it was sure to come. It appeared first in Kentucky, spread through Tennessee and into North Carolina. Religion attracted the attention of everyone and became the general topic of conversation.

The history of this revival movement in several Associations in North Carolina reveals that it was also at work steadily in the churches. The Primitive Baptist historians insist that in this revival too much reliance was, at times, placed upon human means for conversion of sinners and that the zeal manifested was not according to knowledge, not according to the New Testament, neither according to the practices of the churches of the associations from the origin up to this period. This last clause was correct, because with this revival a new day had begun for all Baptist churches. They were no longer bound by effete ecclesiasticism, but had the freedom of the sons of God, and were ready to use such talents and means as they had for the spread of the Kingdom of Heaven in the world.

Henceforth the Baptists were to be Missionary Baptists and to have an educated ministry. It was the Great Revival which prepared the churches for this forward step.

The leader in this missionary movement was Elder Martin Ross and in October 1803 in Martin County he brought forth his famous missionary query: "Is not the Kehukee Association, with all her numerous and respectable friends called on by Providence in some way to step forward in support of that Missionary Spirit which the Great God is so wonderfully reviving amongst the different denominations of good men in various parts of the world?"

In this query Elder Ross had sounded the first trumpet call of the North Carolina Baptists to the work of missions. It sent not peace to the Baptists, but a sword. It called upon those who favored missions to step forward and support them with their means.

According to Primitive Baptist historians it "gave rise to contentions, to heartburnings, animosity and strife—broke the peace of the brethren and was a firebrand in their midst." Thereafter Missionary and Anti-Missionary were to be the characterizing terms of those who followed and those who refused to follow the teachings of the great Revival as expressed in Elder Ross' query.

Ross did not originate the movement, but he led his brethren in North Carolina to a sense of their duty to carry or send the Gospel to those who had it not.

The division in local churches was as clearly defined as that in churches of other associations. The minutes of Country Line Association has the following reports:

March. Brother A Graves came forward to answer to the request of the church and after some conversation on both sides, the case was laid over till next conference. In consequence of what grew out of the debate an unhappiness took place between Bro. Stadler and Bro. Lawson respecting missionary societies. There was a vote taken on the subject. Bro. Graves and Bro. Lawson were in favor of the societies but submitted to the church.

April. Fellowship being inquired for, Bro Lawson arose and stated if difference in opinion makes a bar of fellowship that he differed from a majority of the church. After some debate on the matter the church took a vote on the subject and condemned the societies of the day, (to wit) the Missionary Society, the Bible Society, the Tracts and the Temperance Society. Bro. Lawson and Bro. Graves believed in the principles of these said societies and as such the church disowned them.

Tom Henderson writing in *Greensboro News* of February 6, 1942, on some High Lights about Primitive Baptists of Caswell County, quotes from Dr. W. L. Poteat's reports of the most powerful debate ever staged in the Country Line Association:

"All day long the battle of words, logic, theology and creeds, raged between Elder John Stadler and Elder John Kerr over the question of missions. In the twilight Tom Graves arose and made this motion, "All who stand with Elder John Kerr stand with me on my side of the church."

Dr. Poteat said, "We do not know the exact result of the ballot, but at sundown, Elder Kerr led his followers out of Country Line Primitive Baptist Church never to return and moved on over to the then unnamed village of Yanceyville to establish a Missionary Baptist Church."

This Missionary Baptist Church through the years has been the religious home of the Kerr's and Poteats. It was the home church of Dr. William Louis Poteat, who was for sixty years the beloved president and president emeritus of Wake Forest College.

THE BEULAH ASSOCIATION

By G. W. PASCHAL

As an introduction to a historical sketch of the Beulah Association on this memorable centennial celebration, I think it fitting to quote these words of Dr. J. D. Hufham (North Carolina Baptist Historical Papers, III, 16ff.), as follows:

"In 1834 Mr. Pleasant organized the Beulah Association. At the first session only three churches were represented and they had altogether only 150 members, but there was abounding activity, the favor of the Lord was with them, and there was a healthy growth from the first. Within a quarter of a century from its organization the Association was easily the foremost body of its kind in the State, not only in the number and strength of the churches, but also in the high tone of Christian character and life. Among the Moderators, now dead, were the elder Judge Settle, Judge Kerr and Hon. Calvin Graves. Of the ministers who served her either as pastors or missionaries it is sufficient to mention J. J. James, Samuel Wait, Samuel G. Mason, John L. Prichard, A. McDowell, Elias Dodson and John Robertson. These all have passed from earth. Of these still living (Hufman was writing in 1899) the following names occur to us as we write: Dr. Thomas Hume, Lewis H. Shuck, P. H. Fontaine, F. H. Jones and Henry A. Brown. (All these too now have passed away.) There is not another Association in the State which has had such a roll of illustrious names. John Stadler and his followers little knew, when vainly seeking to stay the tide of Christian activity which was flooding the land how they were building up the cause which they were trying to destroy, by driving from their fellowship Stephen Pleasant and others like him. And Stephen Pleasant builded more wisely than he knew when he organized the Beulah Association on the basis of loyalty and service to Christ. His name is worthy of everlasting remembrance."

After this introduction in the eloquent words of Dr. Hufham, it is well to notice on just what principle the churches that formed the Beulah Association left their former place in the Country Line Association for the new brotherhood. That principle may be stated in one word—Missions.

To be somewhat more particular, at the meeting of the Country Line Association in 1833, a resolution was passed by a majority vote declaring irreconcilable hostility to "Bible societies, missionary societies, temperance societies, Baptist Conventions, and religious newspapers."

After more than a century, we can only exclaim, What a sad day was that, when an Association of churches that numbered among their members scores who were among the ablest and most cultured and most progressive Baptists of the State should have taken a stand so contrary to its former practice, and now turn to opposing Bible societies, the only means the Baptists of the State had to aid in giving the Word of God not only to heathen nations but also to tens of thousands of homes in our land; to see them opposing religious papers, which was so unreasonably stupid that they soon saw its folly and went about establishing such religious papers of their own as *The Primitive Baptist*; and the saddest of all to see them opposing mission societies which had the holy purpose of giving the Gospel of our Lord to dying men.

The Country Line Association had not always been such. It had often shown its friendliness to Missions in the years before 1833, when it passed those reactionary resolutions. If a writer in the *Biblical Recorder* of January 17, 1859, Mr. Charles L. Teague, is correct, a missionary society was organized in the Country Line Association in the year 1792, only a few years after Cary had gone to India, and probably in consequence of his going. This is then the earliest missionary society of which we have record in the New World. Seventeen years before the passage of that terrible resolution the women of Lynch's Creek had organized what they called the Hyco Female Cent Society, for the support of Missions, and were holding meetings as early as October 1816. In 1821 the Country Line Association also endorsed Sunday schools in a resolution in these words: "We earnestly solicit your attention to these schools, and beg you to establish one in every neighborhood." There are also frequent references in the minutes of the Country Line Association for the years 1816 to 1832 of the active interest of the churches and their members in Missions. The evidence is full and complete that before 1832 the Country Line Association favored missions.

What a pity then that the Baptists of this section could not have been allowed to continue in the way they had begun! What a pity that James Osborne, coming from another State, should have brought discord to the Baptist churches of the Country Line Association! What a pity that churches should have been arrayed against church and

Baptist against Baptist and that a feud should have been started that has lasted more than a hundred years. May we not hope that the day is near at hand when all the Baptists of this section may get together on the same progressive lines that were already indicated more than a hundred years ago?

Even a hundred years ago, however, not all the Baptists of this section were of the reactionary character of those who voted against giving the Bible and the gospel to the world. In the hearts of many was burning a flame of missionary zeal which chilling resolutions could not quench. It was only a majority of the Country Line Association who favored the reactionary resolutions in 1832. One who voted against them was Elder Stephen Pleasant. The old Ebenezer Church of which he was a member withdrew fellowship from him, solely on the ground that he favored "the benevolent institutions of the day." Later when Pleasant had become pastor of the Cane Creek Church which belonged to the Sandy Creek Association, that body sought to reconcile him and old Ebenezer Church, and for that purpose sent a delegation of such men as Dr. William Hooper, George W. Purefoy and John G. Mills of Virginia. The Ebenezer Church refused to hear them.

The next year, 1834, Stephen Pleasant organized the Beulah Association. It had only three churches, the Beulah Church and two others, which all told had only 150 members. This was no easy thing for Pleasant to do. Such an act required a great and courageous heart and it brought him much suffering to stand firm for the right. This was known to those who wrote the obituary notice of him found in the minutes of the Beulah Association of 1853, in which it is said:

"Adhering to his principles he was forced to pass through a fiery scene of trial, in which he meekly suffered persecution for righteousness' sake. But God did not forsake him; he was supported for the work of the ministry. He was enabled to gather three small churches, who sympathized with him in his doctrines, and these with the aid of some of his ministering brethren, he united and organized with the name of the Beulah Association, and this was the origin of this body, for which he labored and over which he presided as Moderator until his death. God blessed his labors, and permitted him to see the little body, composed, as we have said, of three churches, grow and increase until it numbers more than twenty churches and a membership of about 1,500."

The fine example of Stephen Pleasant and the three little churches in setting up the standard of active Christianity was a challenge and an inspiration to the other churches and their members. Slowly at first but steadily, one by one, they rallied to that banner. In 1836 Cane Creek Church of Orange County came and stood by the three. In a year or two the portion of the churches at Country Line which favored missions asserted their independence of the shackles of resolution of the Country Line Association and took their stand with the Beulah. In 1839 there were already eight churches in the new Association, which were Beulah, Cane Creek, Country Line, Ephesus, Clement, Mill Creek, Penuel and Mars Hill. They had a total membership of 437 and reported 70 baptisms for the year. After that churches were seeking admission to the new and active association almost every year. By 1842 Leaksville and Madison had come in; in 1847 there were four new churches: Mt. Airy, Judson, Friendship in Stokes, Good Will in Forsythe; in 1844 Hogan's Creek in Rockingham (the oldest church by the way in the county) Milton and Yanceyville. The churches of the Association had in 1847, 1,162 members and reported 115 baptisms for the year. Already the minutes of the Association show that names of many of the men who have added lustre to this section and the Baptist denomination by their distinguished services in church and state: Judge Thomas, Settle, the older, Judge John Kerr, Sydney S. Lea, Wm. Russell, General Thomas W. Graves, Calvin Graves and Nathaniel J. Palmer. It was a time of boundless enthusiasm of which an example may be found in the resolution introduced by N. J. Palmer and passed by the Association at its meeting in 1849, which reads:

"*Resolved*, That in consideration of the blessings of Almighty God, which have uniformly attended this Association since its organization, and that it has pleased Him recently to add to our number four new churches, the Association agree to engage in prayer and thanksgiving to the Giver of All Good."

In 1849 two other churches were added, Mt. Hermon in Orange County and Elm Grove

in Guilford County; in 1851 Mt. Olive in Stokes County, and Greensboro as an independent church; the year before it had a delegate as a branch of Madison Church.

Thus the Beulah Association continued to grow until in 1860 its territory extended from the Virginia line and as far south as Hillsboro and Cane Creek and west with mighty sweep embracing the counties of Guilford and Forsythe, Rockingham, Stokes and Surry, as well as Caswell and Person. Even after dismissing the churches in what is now Surry County it had 26 churches with a membership of 1767; it also had eighteen ordained ministers and three licentiates.

The beginning of the Civil War may be considered the close of the first epoch in the Association and therefore it is proper that we should consider somewhat more in detail some of its accomplishments and marks of distinction in that period.

If time permitted I should like to tell at length of the great men who were active in the Association at that time, but I can hardly do more than mention their names.

First of all, as the spiritual father of the Association, I mention the Rev. John Kerr, that great preacher and evangelist, whose work first in North Carolina and later in Virginia caused him to be recognized as one of the greatest preachers America has produced. It was he who kindled in the hearts of the men of this section of a hundred years ago that passion for giving the Gospel to all men that could not be smothered into inaction by any reactionary resolution, but only blazed the stronger. I have already mentioned some of the other great preachers who labored in the churches of this association, such as Samuel Wait, Lewis H. Shuck, and John Robertson. To this period belongs also such distinguished laymen as Calvin Graves, a member of the Board of Trustees of Wake Forest College, and interested in all denominational enterprises, who won undying fame for himself by his action when Speaker of the State Senate in casting his vote for the charter of the North Carolina railroad in fine disregard of his own political welfare and with a eye single only to the good of the State as a whole. Then there was the elder Judge Thomas Settle and Judge John Kerr, men whose lives are a part of the history of the State, and William Russell, Sydney S. Lea, and his more famous kinsman Benjamin J. Lea, who after graduating from Wake Forest College went to Tennessee, where he became Chief Justice of the Supreme Court of that State. Then there was the noble and numerous family of Graves, one of whom, Henry L. Graves, who after being tutor at Wake Forest Institute went to Texas where he became the first president of the Baptist State Convention of that State and also first president of Baylor University. Add to these the wife and son and the daughters of the distinguished Bartlett Yancey, himself a Baptist in principle though he never joined a church, all members of our churches and ardent supporters of the great enterprises of this Association in its earlier years. And most active and useful of all, Nathaniel J. Palmer, whose wonderful activity and resourcefulness made him until his untimely death in 1854 the most useful and influential Baptist in the State. And so I might go on to mention others both ministers and laymen who were active in this Association in this period, such men as Rev. Stincone Ivey, T. W. Tobey, J. J. James, A. McDowell, P. S. Henson, E. W. West, T. J. Valentine, the great friend of temperance, and James Poteat whose names toward the end of the period began to appear in the minutes.

I have postponed mentioning the name of Rev. Elias Dodson, since he was the first agent of the Association in one of its greatest enterprises, that of denominational missions. The Beulah Association brought Dodson to North Carolina. Among the first Associations in the State to foster associational missions the Beulah Association in January, 1844, put Rev. Elias Dodson in the field as their missionary. In that field he labored for eleven years. A native of Virginia, baptized by the Rev. John Kerr, and a graduate of William and Mary College, he was at the time of his taking up his work in the Beulah Association 37 years of age and in the prime of his vigorous manhood. With saddle bags and Bible, like a knight-errant of missions, he mounted his horse and rode forth in the great territory that surrounded the churches of the Beulah Association, which at that time were all within a radius of twenty miles of Yanceyville. There was no Baptist church in Hillsboro; Dodson constituted one there and for a meeting house bought the old court house and moved it to the lot where now stands the Baptist Church in that town. He had been

in the State only four or five years when finding a few Baptists in Greensboro he gathered them into a church, helped them buy a lot and house, and started the work of our denomination in that important town.

Though one of the first to see the importance of planting churches in towns, the greater part of his labors was in the country. Except when he stopped to hold a protracted meeting he was all the time riding and preaching and seeking to interest the people of the destitute districts of Guilford, Rockingham, Stokes, Forsythe and Surry in the Gospel and in Christian work. At the close of eleven years as a missionary he reported to the Beulah Association in his concise way:

"I came to this Association in January, 1844, since which time I have travelled 48,000 miles, preached 2,492 sermons, sold books to the amount of \$2,136, baptized about 270 persons, and received for the Recorder 192 subscribers, etc."

But Dodson had done much more: he had laid the foundation for the future development of the Baptist work in all the territory in which he labored.

In their great missionary zeal the Association were not content to have only one missionary. Even before the time Dodson gave up the work, the Association had another laborer in the field; this was Rev. John Robertson, who was a man of good natural ability and while he lacked the education of the schools was well grounded in Christian principles and could preach the gospel in great power. Robertson was continued in this work after Dodson left and soon Rev. Stincone Ivey was secured to travel and preach in the western part of the territory, and the work of denominational missions was pursued with undiminished enthusiasm and vigor. It is not too much to say that it is owing to the missionary work of the Beulah Association at this time that the Baptists are strong and numerous in this region and in such towns as Greensboro and Winston-Salem and Mount Airy.

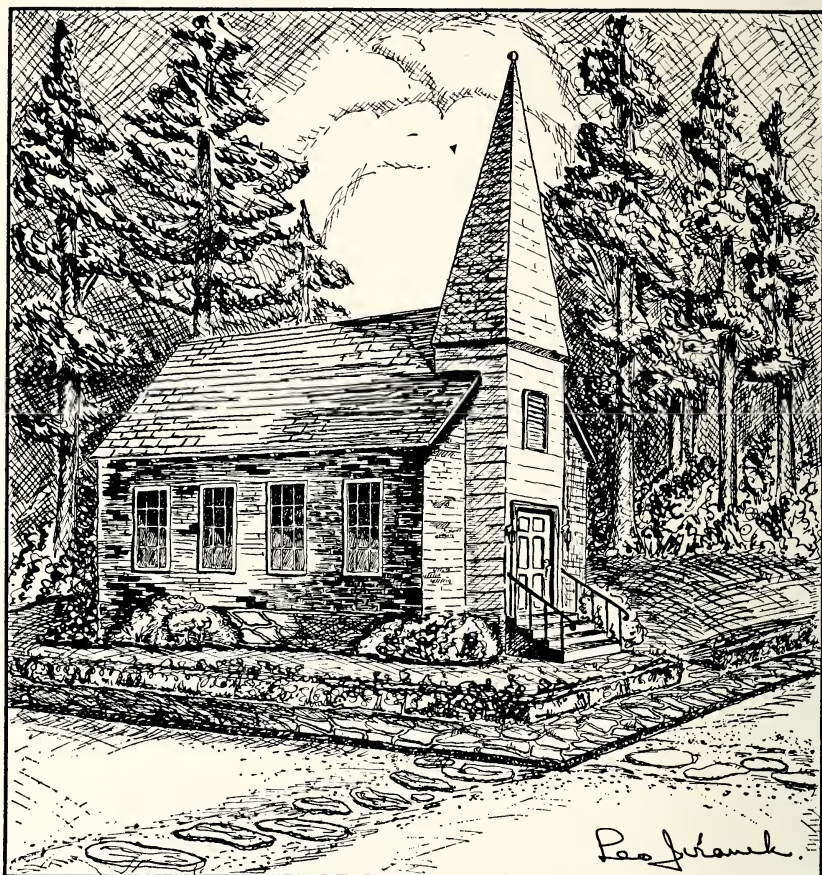
One other matter in connection with this Associational Mission work deserves notice. In one of his missionary tours Elder Elias Dodson baptized a Miss Martha Martin, daughter of Colonel Martin of Rockingham County. Soon afterwards she became the wife of Stephen A. Douglas, the "Little Giant" of Illinois. She was beautiful and attractive, with all the charms of young womanhood. But on January 18, 1853, she died when only twenty-four years of age. Her husband in his great sorrow sought to do something to perpetuate her memory, and with that purpose gave property worth a million dollars to found the old University of Chicago, a Baptist Institution, though Douglas himself was a Congregationalist. This institution after being revived by President William Rainey Harper and the older John D. Rockefeller is now one of the greatest and richest universities in the world; in all human probability the University of Chicago would not be in existence today had not a missionary of this Association baptized the young Miss Martha Martin and so thoroughly taught her the way of life as Baptists believe it that she remained true to that way until death. Only eternity will reveal the good we do when we with efforts, feeble or strong, try to carry out the commands of our Lord.

HISTORY OF THE FIRST BAPTIST CHURCH

By RICHARD R. SAUNDERS

IN ATTEMPTING to write the history of a small local church, one takes upon himself a task much larger than relating the few well known facts and oftentimes inconsequential events connected with such a church would seem to justify. A perusal of the Chronological Table on another page might furnish enough information to satisfy the interest of the average reader, but there are always a few whose concern or curiosity reaches beyond mere facts and figures.

History with its succession of events and dates becomes boring. We read "In such a year a postoffice was established, the next year a hotel was



REIDSVILLE BAPTIST CHURCH 1871-1882

Corner of Scales and Gilmer Streets

AS REMEMBERED BY MRS. WILL WILLIAMS

*Crowns and thrones may perish,
Kingdoms rise and wane,
But the church of Jesus
Constant will remain.*

—SABINE BARING-GOULD.

built, in a few years a railroad was constructed, after that a church was built or removed from a nearby county seat." Who cares? It is necessary to have these records for reference perhaps, but who, outside of the clerk or secretary, uses them unless it be a lawyer or a genealogist searching for titles or connections. Mary Shipman Andrews says, "Lift them, look at them, these dried ancient facts. Out from them floats a fragrance of dead summers and from it all one catches the laughter of children, the whispering of lovers as they joyfully face the hardships of life together, a glimpse of strong faces of pioneer men and women as they seek to build new homes in a new land."

We can see faces streaked with tears and lined with courage as they send their sons to battle to learn eventually and at tragic costs that a mighty nation was far more necessary in the ultimate end than a great state. They went forth to battle, emboldened more by the virtue of a noble defense rather than by the courage of a brave offense. They fought, starved, suffered and died in a glorious defeat. Out of the ashes of their defeat they, in the long end, achieved a glorious victory, not of arms but in the perpetuity of a great nation for this hour that is upon us and the unknown years that are ahead. All this and more "gleam mistily from the shadows" of these old records, these dry statistics. Human life is all there with its tears and its laughter, its self denial and its sacrifices, its meanness and its nobility—each vying with the other in the making of men, in the cleansing of souls, in the building of better communities and a greater state.

ROCKINGHAM COUNTY

Such is the history of Rockingham County and this little church, of Carolina and all the churches that are contemporary with it since a century ago, whether Baptist, Methodist or Presbyterian. A Hundred Years ago—a mere speck as history counts time. A Hundred Years ago—a mere span in the life of a cathedral in England or France, of a temple in Rome or Greece. But in America, but in Carolina, but in Rockingham! What a tale if it could only be told—a tale of dreams, of patriotism, of ambition; a tale of romance and adventure. What a transformation has passed over the face of the hills and valleys of the Sauras and the Saxapahaws, the Tuscaroras and the Cherokees. They are gone but the Sauratown mountains and the Tuscarora range, the Haw river and the Dan (named after "Danaho"—the chief of the Sauras) bear silent witness to the fact that once they called it home. Only the Cherokees are left and they have been pushed westward—beyond the forts at Statesville and Old Fort, which served so long as a place of refuge, to a reservation in the valleys beyond. A fleeting remnant of a proud nation that roamed the forest-clad hills of the Piedmont—proud monarchs of a fertile and beautiful land. So great was the natural beauty of this land that in 1728 when William Byrd ran the line between Virginia and North Carolina he accepted as his pay from Governor Eden a tract of 26,000 acres which he called his "Land of Eden" and well did it deserve the name. This comprises the rich valley in which Leaksville is located.

Rockingham County, as a county, is only 160 years old, being formed in 1785 from the county of Guilford, and named in honor of Charles Watson Wentworth, Marquis of Rockingham, who was a firm and devoted friend of America. It was while he was Prime Minister that the Stamp Act was repealed in America.

Reidsville is located at a place where the roads from the Potomac ran south to the Dan, Yadkin and Catawba forming a junction with the one leading from Charleston to western Carolina and Virginia. These roads were here a full hundred years before there was even a post office in Reidsville. During the latter part of the 17th century and the early years of the 18th both were alive with immigrant wagons seeking new homes among the red uplands and along the fertile river bottoms. Settling along the banks of the Dan were the Martins, Dillards, Broadnaxs, Glenns, Moreheads, Scales and many others who built large estates accessible to the waters of the Dan upon which flat boats brought supplies from the lower country. In 1812 The Roanoke Transportation Co. was organized to develop and extend a line farther up the river to the towns of Jackson and Madison. It proved to be only a land boom scheme and after many high priced lots were sold in Leaksville, Jackson, and Madison it died as quickly as it was born.

At the time of the division of Rockingham and Guilford—Rockingham was very sparsely settled, mostly by Scotch and Scotch-Irish immigrants from Virginia, Maryland and Pennsylvania. In 1790 there were only 6,187 inhabitants widely scattered over the county, with posts at Madison, Leaksville, Lawsonville, Iron Works, High Rock Mill and Rock House Creek. Pioneer settlements and community life centered around saw mills and grist mills. In 1810 the population was 10,316 of which 2,114 were slaves.

THE FIRST CHURCHES

The religious life outside the family altar was dependent upon the circuit riders and pioneer missionaries. The first church in what is now Rockingham County was established, by the Presbyterians, at Speedwell in 1759, followed by Bethesda just over the line in Caswell County in 1765.

The first Baptist Church in Rockingham County was probably Lickfork, first known as Mullins Church from Thos. Mullins its first pastor. Quoting from their records:

"The record of the oldest church book that Lickfork Church now has in possession began with the date of November, 1770. It appears that the Church ordered a new transcribing from an older book, hence we have no accurate date as to when the Church was actually established but must have been quite a while before the Revolutionary War. There appears to have been several leaves of the old book torn out between the preface of 1770 and the first Conference Meeting of November 1786 as shown in the old book, skipping a period of sixteen years of which we have no record.

"But beginning with November Meeting of 1786 it seems that the Church had monthly meetings the most of the time until November 1791, without a Pastor but it appears that one Bro. [or Elder] Mullins preached for them and also one Bro. [or Elder] Pickett, and on to June 1794 at which time the church called for the ordination of William Cockrill."

Other Baptist Churches were organized at Matrimony, September 17, 1776, and Wolf Island and Sardis about the same time.

The oldest Methodist Church is Lowe's, established in 1796, and Mt. Carmel came into being around 1807 and was founded by Buford Reid, Porter Guerrant, Sterling Ruffin, and John Morehead.

What a contribution Mt. Carmel has made to the religious, civic and political life of the State! Buford Reid was the father of James Reid, a Methodist minister of note, his son Numa F. Reid, D.D. was the prince of pulpit orators, and his son Frank L. Reid was an eloquent preacher, gifted editor of the N. C. Christian Advocate, and an able college president. Sterling Ruffin afterwards became a Methodist minister and was the father of Thomas Ruffin, Chief Justice of the Supreme Court of North Carolina, for whom the town of Ruffin was named. John Morehead was the father of Governor John M. Morehead, twice governor of North Carolina. Governor Morehead held membership in this church.

Oscar Fitzgerald, also of Old Mt. Carmel Church, became the most famous churchman this county has ever produced. He was a great preacher, famous editor and bishop of the Southern Methodist Church. Bishop Oscar made California his home but his brother, Adolphus, stopped in Nevada and later filled the offices of U. S. Senator and Chief Justice of the Supreme Court of that state. Bishop Fitzgerald, Senator Fitzgerald, Governor Morehead, Dr. Reid, Judge Ruffin—what country church can boast of a better record.

THE SETTLE AND REID FAMILIES

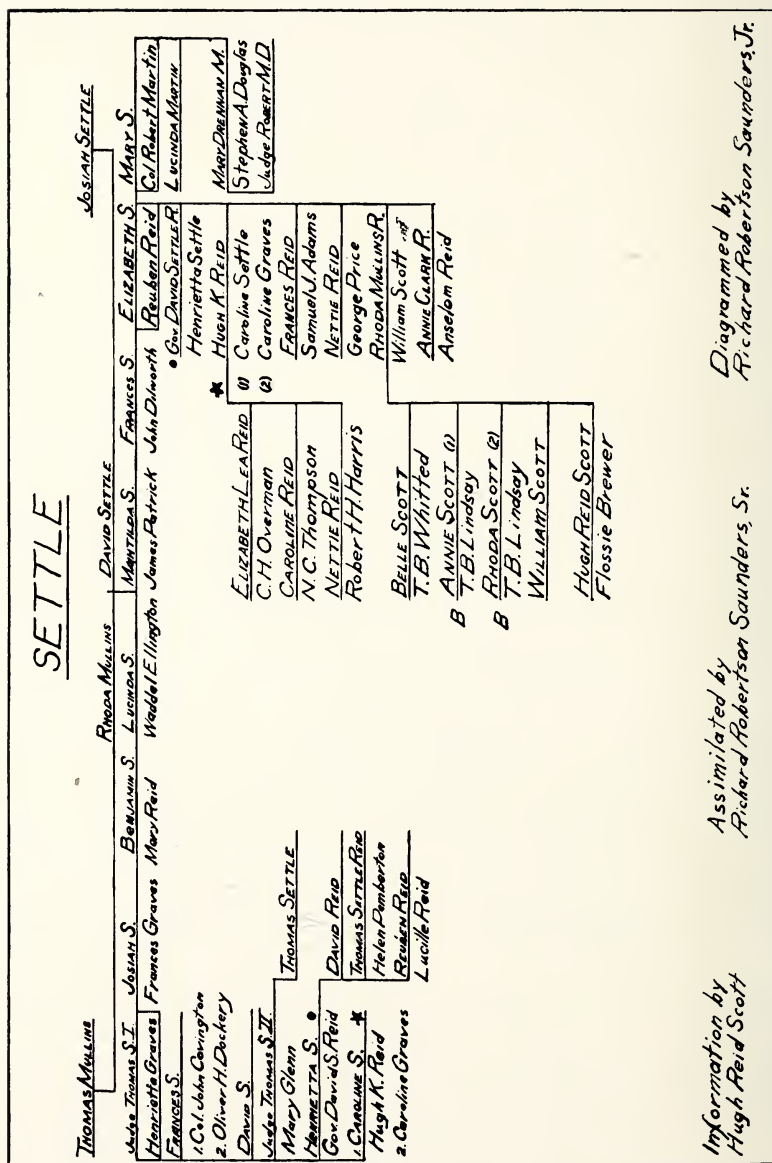
Among the many early comers who located along the smaller streams, because no doubt of their inability to secure desirable lands along the Dan, were the Settle and Reid families. They bought adjoining farms on Hogan's Creek and their names were to be forever linked together, not only in the social life, but in the religious and civic life of their county, state and nation as well. Only in politics did they differ and widely so. After Judge Thomas Settle, II, received the appointment of Private Secretary to General Grant, the Settle family were closely aligned with the Republican party and from then on received many honors at its hands.

The Reids on the other hands adhered just as loyally to the Democratic way of thinking and it was a member of their family who filled the office as the first Democratic Governor of the state.

It was near the middle of the eighteenth century that Josiah Settle came from England and established a home along the banks of Hogan's Creek. He was a descendant of Edward Settle a noted poet and man of letters in the reign of Charles II.

William Reid, the founder of the Reid family in North Carolina, came from England also, supposedly near Liverpool, for the family were shipbuilders. His son Reuben married Elizabeth Settle in 1852.

One cannot speak of the Settle family without directly or indirectly including the Reid family in it. They were so linked by marriage that even their agricultural, religious and civic life was woven into a tapestry of action, patterned with men of influence and wealth and fame and fortune, colored by their service to God and Country.



They were of a colony of men who, as Bancroft says, came "from civilized life and scattered among forest-hermits with wives and children, resting upon the bosom of nature in perfect harmony with the wilderness of their gentle clime. Careless of religious sects or unmolested by oppressive laws, they enjoyed liberty of conscience and personal independence, freedom of forest and river. The children of nature listened to the inspiration of nature. They desired no greater happiness than they enjoyed."

The scenery, soil and climate of that locality were all that could be desired by the early immigrants and there among the hills of the Dan, and the vales of its tributary waters came many whose descendants have made honorable records in the service of the state. In that favored region the Settle family lived for more than a hundred years—first Josiah, then David, then Thomas, the I, the II, and the III.

David Settle was a member of Lickfork church as early as 1786 and Rhoda his wife is the second name listed among its members. At the May meeting in 1799 he asked the members present to explain to him their conception of "original sin." It was in this meeting he was named as a delegate to the association to be held at Wolf Island. When Hogan's Creek was organized in 1843 the Settles and Reids were its first members. The records show that Judge Thomas Settle I. was just as active in the work of his little church at Hogan's Creek as his father, David, had been at Lickfork fifty years before. He served as a delegate to the associations and filled the office of Moderator for several terms.

BEULAH ASSOCIATION

In 1839 Calvin Graves, a prominent Baptist churchman of Caswell County, was appointed by the Beulah Association to prepare a concise history of the cause that led to the formation of the Association and to report to its next meeting. Graves, aside from his ability, was no doubt chosen for this task because it was he, along with Judge Kerr, that led the fight for an educated ministry and the continuation of missionary and Bible tract societies in the Old Country Line Association. It was out of this fight the Beulah Association was formed.

It is to be regretted that no copy of the 1840 minutes can be located, as that report would evidently shed much light upon the divisions that were rife among the Baptist churches of that period, and which ultimately led to the formation of the Beulah Association, and to the organization and incorporation of the Hogan's Creek church at Settles Stand into its fold. Divisions characterized by two irreconcilable schools of thought: one idly sitting with the banner of hope under the canopy of hyper-Calvinism contentedly enjoying the fellowship of like minds while impatiently waiting for a light—His light to guide their weary footsteps through the dark; the other in the envelopment of the same Grace as defined by Calvin feel that it is given to them to work out their own salvation with fear and trembling and in doing so become a light to guide some fellow traveller along an unknown path. Who can say which will have the surer journey or in the end find the greater peace?

SETTLE'S STAND

Before Hogan's Creek was officially organized and accepted as a member of the Beulah Association it was for a number of years known as Settle's Stand and religious services were held from spring till fall when weather would permit. At that time it was a bush arbor in a shady grove with crude logs hewn on one side for seats and an improvised shelf nailed between two trees for an altar.

The spring meetings which usually began in May, aside from giving added impulse to religious activity, also served as an opportunity for the opening of the social season among the younger folk. This was true of all the country churches of all denominations. The first Sunday in May at Lick-



THE BAPTISTERION—HOGAN'S CREEK

fork, the second at Wolf Island, and the third at Pleasant Grove and Carmel, are in vogue to this day as a hangover from those early years when the ladies made ready with their spring bonnets and the young men came into the possession of a new suit of clothes with which to inaugurate a new season of romance and religion. For miles around they came—on horse back, by wagon and surrey, and the more well-to-do in a carriage with driver—the envy of all. The young man with top buggy and high-headed steed well groomed, with curled mane and plaited tail, knew that he would not have to go alone or eat alone, for dinner was served on the grounds and the girls were as careful in the preparation of the meals as they were about the number of petticoats they wore. Grey locks of today, having travelled far and seen much, in moments of sober reflection look back with wistful memories and long for a glimpse of the chestnut brown curls of that other age.

Settle's Stand, as it was first known and often called after Hogan's Creek Church was organized, was located in a big oak grove on the Settle Plantation, midway between the ancestral homes of the Settles and Reids and here the members of both families had been interred since they first settled there. Here Judge Thomas I. chose his last resting place, and a tall marble shaft marks the place of his burial while a similar one marks that of his wife. Here also rest the Martins—an equally prominent family connection of the Settles by marriage—in their tombs of clay covered by marble markers shaped like a box as was the custom among the wealthy of that age. Here rest the Martin girls, famous for their beauty in an age when beauty was commonplace.

A few of the old trees still remain but the place is hidden by a thick grove of younger trees and the ground is covered with a heavy growth of periwinkle carpeting it with color while softening the step and hushing the tread of the casual visitors. No stone is left to mark the place where the stand or the church once stood. All of it deserted and alone save for the voices of the winged choirs that continue to chant the anthems of their forbears as time with its ceaseless tread, marches on.

THE MARTIN GIRLS

The story of the Martin girls by Harry Tucker as taken in part from an article in *The Reidsville Review*.

"To me there has ever been a poignant sadness in the story of Lucinda and Martha Martin. Young, beautiful, rich—the only children of Col. Robert and Mary Settle Martin—they graced the ballrooms of Washington society with a charm and dignity that, at that time, was the talk of the capital's most exclusive set. It has been said that the wealthy scions of Washington's best families were never quite able to decide which of the Martin girls was the lovelier.

When in Washington the Martin girls were at home with Congressman David and Mrs. Henrietta Settle Reid, where they spent a great deal of their time. Both Mr. and Mrs. Reid were cousins of the young girls.

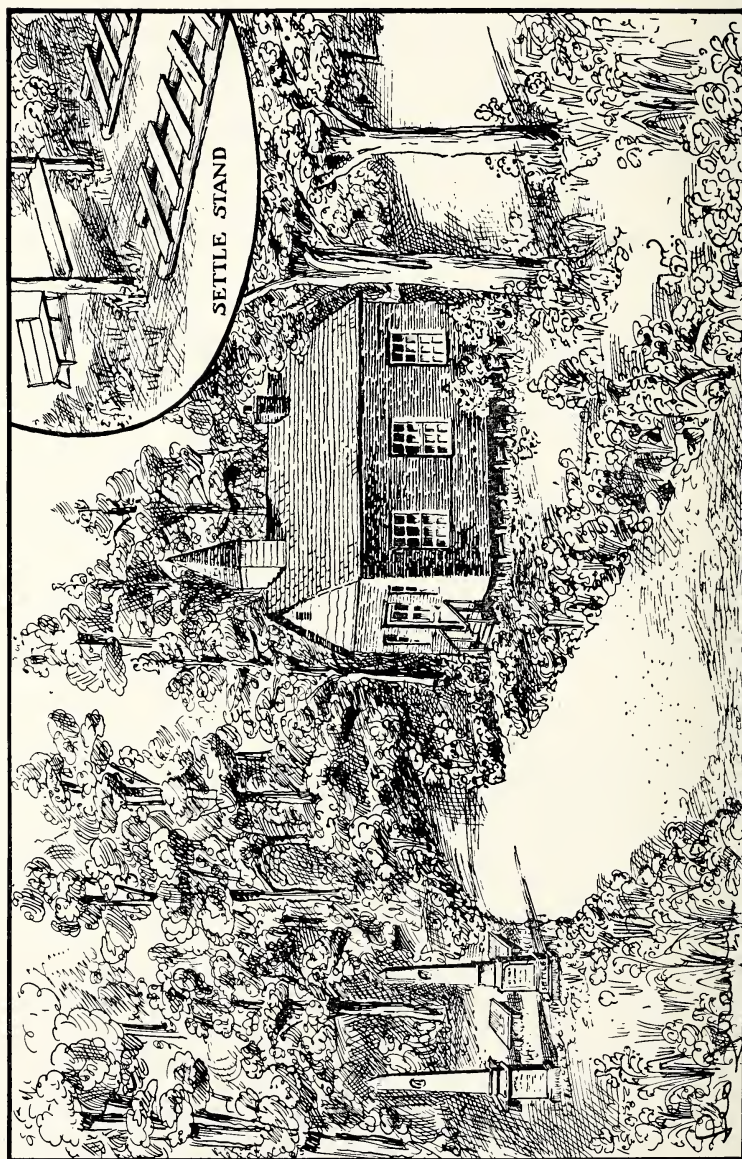
Robert Martin, father of these fair girls, was born April 12, 1784; died May 25, 1848. His wife, Mary Settle Martin, was born April 7, 1798; died June 24, 1860.

Even while these butterflies of the party and dance made gay, the grim reaper hovered near. Happily, his visitations had never occurred to the fond parents of these maidens, in whom, it is said, paternal love was never greater, or pride in posterity more apparent.

EDUCATED AT SELECT SCHOOL

Lucinda and Martha Martin were educated in Mrs. Sigvewney's Select school, Philadelphia. These young ladies brought to their Dan river home many lovely girls as visitors, especially girls from the south, who in transit to and from this Philadelphia school made merry at the hospitable home of Col. "Bob" Martin, as their father was affectionately known in the neighborhood.

One summer, way back in the 40's, after a brilliant winter at the nation's capital, Lucinda Martin came home to spend the summer on the Dan, and to prepare for a big wedding in the autumn, the announcement of which had already been made. It is said her health failed quite suddenly that year, and ere the coming of winter's mild winds her gentle spirit had departed. She died September 15, 1846, in the bloom of girlhood. The parents of the young girl were greatly bereaved; so great was their grief that the two, with the help of the one remaining child, Martha, planted with their own hands, at the head and foot of the departed one's grave, four cedars. The cedars are standing there today, bearing mute testimony of hands long since folded. The mother selected



HOGAN'S CREEK BAPTIST CHURCH AND SETTLE PLANTATION CEMETERY

As remembered by Mrs. Sarah A. Heinzerling, 1844-1871

cedars, so the story goes, that when the wind blew among their boughs, they, too, for years to come might mourn for the fair-faced daughter. On the tomb these words are inscribed:

"Rest, sainted spirit, with thy God;
Thy cross alone is neath this sod;
In memory, love, thou shalt be kept;
Not less than if thou only slept."

MARTHA WEDS STEPHEN A. DOUGLAS

Martha Martin was now, quite naturally from parents of great wealth and refinement, almost idolized. But she, too, was planning for a wedding. While on her numerous and prolonged visits to Washington, she had met and finally accepted the ardent eloquence of Senator Stephen A. Douglas. Her wedding occurred on April 7, 1847, in Rockingham county. But, though blessed with a loving husband and two children, Martha Martin Douglas, too, it seems, was too fair for this world. She died in Washington, January 19, 1853, at the age of 25 years.

Her illustrious husband could not have shown his deep love for his wife in a more vivid and realistic manner than he did when he had carved on the costly tomb of purest marble these beautiful words:

"Yes, loved one, while in heaven supremely blest;
Thou art more than wife and mother to us here;
Thy memory woos us upward and is blest;
And thou, our guardian angel, still art near."

The body of Mrs. Stephen A. Douglas was brought by private conveyance from distant Washington and interred in her native county.

DOUGLAS CONGRATULATES LINCOLN

The following was copied from the *New York Times*, March 8, 1861:

"Senator Stephen A. Douglas was the first to call at the White House and to rally Washington society to the support of the plain, homespun couple who seemed so out of place in the presidential mansion."

It is said that both Judge Douglas and his wife were of the Baptist* faith and that, through the expressed desire of his wife, he gave land in Chicago upon which to build a college which is now the University of Chicago. Martha Martin Douglas had become a convert to his faith in her old home on the Dan river, under the ministry of Elias Dodson.

On a beautiful spot overlooking Lake Michigan, in the city of Chicago, a spot upon which a dream home was to be built and the evening of life spent, lie the remains of an eminent man. Fame and fortune were his but a far greater bliss had been denied him, at least the things he loved best had been fleeting; he had them only for a little while. Here today stands a magnificent monument, begun by private subscription and finished by the state of Illinois. Many a long mile separates this towering granite shaft from that of a simple marble tomb in the far-off quiet of a rural cemetery in Carolina.

The sons of Stephen A. Douglas loved the hills of the Dan. And both long retained estates along its banks. It is said that Stephen A., Jr., was wont to come every summer to the old home of his mother and camp for many long weeks. As his health was never very good, nothing seemed to please him greater than this annual pilgrimage. He spent many hours at the cabins of former negro slaves listening to old stories of his mother, whom he had "loved long since and lost for a while."

* Douglas belonged to the Congregational Church but was not active in any church according to information furnished by one of his grandsons.

* * *

The minutes of both Lick Ford Church and Hogan's Creek record the fact that the custom of the Baptist churches until the latter part of the 19th century was to elect only one or two deacons (whose office might be termed as an assistant to the pastor). All

business came before the church in open session at their meeting on Saturday before the Sunday of their preaching service in each month. The greater part of their business meeting was taken up in keeping the peace and preserving the fellowship of the church by settling disputes and misunderstanding among the membership and enforcing the attendance of members.

One historian writing of these early churches makes the following commentary which is representative of the procedure that prevailed at Hogan's Creek as is evidenced by the minutes: "They were required to relate their Christian experience without help. No questions were asked candidates for membership, until they had made their statements. After this the pastor, and such members that desired to do so, might ask them questions. It was a serious thing to join the church in those days, and those who were approved for baptism were properly required to give the reason for the hope that was in them.

The discipline of the church was faithfully administered. The records show that those who walked disorderly were required to appear before the church and to answer to the charges preferred against them. If they were guilty, they were promptly excluded, unless they confessed their wrong doing, and gave evidence of repentance. In those days it was hard to get into the church and easy to get out. In our time it is easy to get in, and the gate of death is about the only means of exit. The old time way was more scriptural and put a premium on church membership which our present method has removed.

In those days a letter of correspondence was carefully prepared by some brother appointed by the church for the delegates to carry to the Association.

These letters were meager, as to their financial statistics, but they were usually very full of information setting forth the condition of the church from various standpoints. In those days great stress was laid upon the spiritual condition of the church; we put the emphasis, in these latter days upon the financial showing of the church. After all, it may be that the spiritual condition and the financial showing of the church are more closely related than many people think.

Very little is known about the early religious life of Rockingham County. The early Baptist churches in this Section were very loosely organized. Indeed, they could hardly be called organized churches. A number of people holding the doctrines common to Baptist would build a meeting house for the worship of God and secure a preacher. Here they would meet from time to time, worship and administer the ordinances. Often they had no church clerk, kept few records and had great contempt for close, systematic organization. This is the reason we are compelled to depend very largely upon tradition rather than records, for their history.

STEPHEN PLEASANT

Early in the 19th century the Baptists of the state began to divide into two groups. One was conservative, hyper-Calvinistic, and opposed to providing for the education of ministers, missions, Sunday Schools, and any innovations in their simple form of worship. The other group was progressive and especially believed in an educated ministry and in missions. The latter group organized the Baptist State Convention in 1830.

In 1834 Stephen Pleasant, a minister of (Caswell or Person) county, who cherished the missionary impulse, withdrew from the Country Line Association which continued to embrace the Calvinistic theory, and formed the Beulah Association after the teachings of Shubal Stearns. In 1839 Elias Dodson—the Indian Missionary, and John Robertson, organized churches at Madison and Leaksville which churches were admitted to the Association in 1842. In 1844 they established a regular church at Hogan's Creek as an arm of the Leaksville church, with John Robertson as its first pastor.

In 1843 Stephen Pleasant, as Moderator of the Beulah Association, wrote a circular letter to the churches of that Association, as was the custom at that time, on "The Moral Power of the Pulpit" a copy of which is part of the minutes of 1843. It is a message of much power, beauty and eloquence.

He wrote in part: "In contemplating the moral influence of the pulpit, we must

necessarily view it in relation to the truth, which constitutes its theme, and the authority whence it derives its power. By the *Pulpit*, we understand the christian ministry, and that ministry wielding the sword of the Spirit, which is the Word of God, sustained, and made effective by the blessing of God. During a period of four thousand years, philosophy had tried what she could do for man; but, except so far as she borrowed light from Revelation, she had accomplished little. She left him benighted, cheerless, vile. She could teach him nothing of the moral character of God. She suffered him to bow down in worship to an onion—to adore an ox as his God—to prostrate himself before an image, the workmanship of his own hands. She allowed him to sanctify lewdness and obscenity to the services of religion, and to regard his Deities as vile and licentious as himself. She could afford him no assurance of immortality—could confirm no hope for the future—could give no lessons under the awful and impressive sanctions of divine authority. She possessed none of that mysterious, divine power which belongs alone to the Gospel, by which the soul of man is renewed, sanctified, and made strong in holy purpose and endurance.”

* * *

“The Pulpit is the grand instrument of civilization. This is not to be wondered at. Man is a religious being. If he be not blessed with the true, he will have a false religion; and his social, as well as his personal condition and character, will bear a close analogy to the rites and doctrines of the religion he acknowledges. The tendency of idolatry and superstition is to personal unholiness and national barbarism. But Christianity purifies, enlightens, refines. Those tribes which have enjoyed the blessing of Divine revelation, have exhibited the human character in its highest perfection. They have enacted laws the most equal and just, have administered them most righteously, and observed them most honestly. Wherever the Gospel has gone, civilization has followed; and as its ministers penetrate the regions where the savage roams untaught and unsoftened, selfish, treacherous and fierce, the rugged wastes begin to smile. His pathway may be traced by the blessings he has dispensed; and along its borders you will find the wildman, having cast aside the implements of war, and forsaken the chase, gathered into hamlets, and cultivating the arts of peace, and striving to promote the happiness of others.”

(The minutes of the church, dated 1854, shows that a contribution was made towards the purpose of raising a monument to the memory of Brother Pleasant.)

ORGANIZATION OF HOGAN'S CREEK CHURCH

John Robertson, the pastor of the Leaksville Baptist Church, together with Elias Dodson, the Indian Missionary, and a few humble, but consecrated followers of Christ, banded themselves together under the name of the Missionary Baptist Church of Christ at Hogan's Creek, an arm of the Leaksville Church, for the purpose of propagating the gospel and enjoying among themselves the fellowship of the saints. It had its beginning in Faith, Hope and Love, and it was these cardinal virtues that gave them the courage and inspiration to labor so humbly, yet so zealously, so piously yet so diligently, towards the furtherance of His Kingdom, and the finding of happiness in the “household of the faithful.”

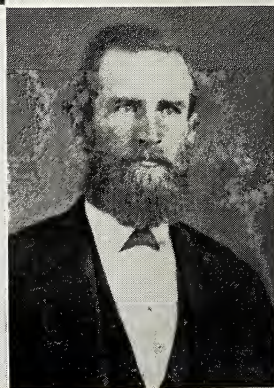
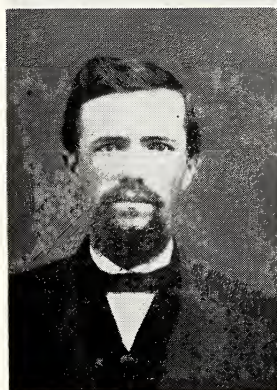
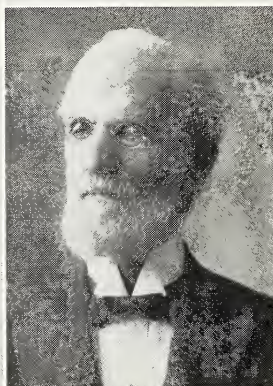
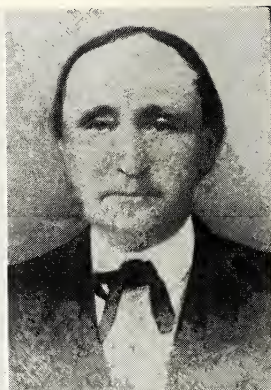
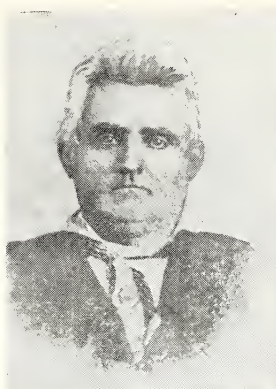
SUPPLEMENT TO HOGAN'S CREEK CHURCH BOOK

“This book is in addition to the Missionary Baptist Church of Jesus Christ. Constituted at Hogan's Creek Meeting House, Rockingham County, N. Carolina, an arm of Leaksville Church of said County and State.

—August 15th 1844

Names of officers and Pastor announced Brother William Smith, Treasurer, Brother Andrew Martin, Deacon, Brother William Smith, Brother Andrew Martin and Brother William Noles appointed as committee to attend to the relations of the church whenever necessary.

This book commences October 1850 from the removal of Brother James Pirtle their then present Clerk. Brother Elias Dodson present Pastor, the names of present members as a board and then the rules of decorum, etc.”



JOHN ROBERTSON
First Pastor

F. H. JONES
Pastor and Moderator

ELIAS DODSON
Indian Missionary

DR. H. A. BROWN
Missionary

P. H. FONTAINE

PREACHERS AT HOGAN'S CREEK

CHURCH GOVERNMENT

The method of conducting the business of the church is shown in the following articles of church government entered into, August 15th 1844.

1st. The church shall be convened regularly once a month. And oftener if necessary and in the absence of the Pastor the deacons shall hold divine Worship.

2nd. It shall be the duty of the Clerk at the commencement of each Church Meeting to read the proceedings of the preceding meeting.

3rd. In the transaction of church business, three male members of which members the Clerk and Moderator composing two shall be sufficient to form a board for that purpose.

4th. In receiving of members in the church the unanimous consent of all the members present shall be required.

5th. In excluding a disorderly member a majority of the church shall be required.

6th. The female members of the church shall be permitted to vote on the reception or rejection of members, Pastor or deacons and shall be heard upon other subjects and permitted to vote on others when it shall seem necessary but not upon all ordinary business of the church.

7th. It shall be the duty of the members to attend punctually and regularly their Church Meetings and if any male member shall fail to attend for three meetings in succession without a reasonable excuse it shall be the duty of the church to admonish him in tenderness of love, and induce him if possible to reform from such a course of indifference towards the church.

8th. In relation to unpleasant and disagreeable differences arising between members we recommend the very excellent rule we see laid down by our Blessed Lord and Saviour in the 18th Chapter of Matthew, the 15th, 16th and 17th verses.

9th. It shall be the duty of the church to correspond by letter and delegates regularly with the association.

10th. The Moderator shall put all questions to be considered by the church and in discussing the merits of the same but one member shall be permitted to speak at the same time, and no member shall be permitted to speak more than twice until wishing to be heard shall have had an opportunity unless by the consent of the church. The Moderator may be permitted to explain the question but not permitted to give his reasons on the same, nor shall he be permitted to vote unless it be necessary to determine the question.

11th. Concerning the confession of our faith we refer all enquirers to the New Testament, by this alone we are willing to rise or fall.

12th. The Pastor shall be elected annually.

13th. It shall be the duty of the Clerk to call the names of the male members twice a year, that is, in May and October, to see if they will fill their seats.

14th. The Rules of Decorum may be altered at any time by a majority of two-thirds of all the members present.

THE FIRST PASTOR—ELDER JOHN ROBERTSON

Elder Robertson was born in Rockingham County, N. C., 1804. He was about thirty years old when he became a subject of God's saving grace, and was baptized into the Baptist faith in Tennessee. He was thirty-five years old when ordained to the ministry. He was a missionary for the Beulah Association several years after his ordination, then moved to Tennessee and preached as pastor of churches seven years in that State. Returning to North Carolina he was pastor of Leaksville, Madison, Hogan's Creek and Elm Grove churches, in Rockingham County several years. After resigning his pastorate in Rockingham, he was pastor of churches in Stokes, Davidson, Forsyth and Surry counties, North Carolina, and traveled and preached extensively in Patrick, Henry and Pittsylvania counties, Virginia. He also traveled as missionary in Wilkes, Iredell, Yadkin and Stokes counties, making his trips on horseback or in buggy. His education was limited, but he was a man of strong natural mind and gifted in public speaking. He was a strong debater, "mighty in the Scriptures," a good preacher, and quite successful in conducting

protracted meetings. During his ministry he baptized about one thousand persons. In 1861, he suffered severely from indigestion, and in 1862 his brain became somewhat involved so as to disqualify him from preaching. It was then thought he would only live a short while, but strange to say he lived in this enfeebled state of body and mind nearly eighteen years. He died at his home, near Mt. Airy, Surry county, N. C., April 22, 1880. May the God of all grace raise up and qualify other brethren to take his place in the ministry."

F. H. Jones, Committee.

—From the minutes of the Beulah Association.

The minutes of Hogan's Creek are missing from the date of its organization until 1850.

Several inferences in the minutes establish the fact that John Robertson was the first pastor but it is not certain which year his ministry ended and Elias Dodson's began. It is certain that Dodson was pastor in the year 1850.

ELIAS DODSON

The minutes of the Association shed no light upon Elder Dodson's activity as a pastor except to record his visits and some times state his texts. About once a year he would hold revival services, assisted by Elders Brown, Robertson, Mason or Oliver, well-known preachers of that age. Even while serving the church as pastor he covered a large field of service to the denomination and for more than twenty-five years was missionary for the Association. To give an idea of the type and the amount of work that fell upon his shoulders the following report is taken from the Association Minutes for the year 1845:

"Since the last association I have traveled 3720 miles, preached 203 sermons, attended 13 protracted meetings, formed several Sabbath Schools, assisted in the constitution of 3 churches, and received eleven dollars for the association, I have sold books to the amount of one hundred thirty, the profits of which are twenty-one dollars, obtained eighteen subscribers for the *Biblical Recorder*, two for the *Christian Review*, one for the *Southern Baptist Missionary Journal*, and six for the *Indian Advocate*."

On motion the delegates from the Association to the next Baptist State Convention were requested to ask the reappointment of Elder Elias Dodson as the Missionary of this Association, pledging themselves for his support."

N. J. Palmer, Clerk

Stephen Pleasant, Mod.

(Elder Geo. W. Purefoy who was to preach the Missionary sermon failed to attend.)

Among the friends of the College none showed more interest or labored more steadily to free it from debt than Rev. Elias Dodson.—(Wake Forest College History.)

ELIAS DODSON

By J. D. HUFHAM

Elias Dodson was born in Virginia, October 27th, 1807. His youth and early manhood were spent on his father's farm, where he received the physical training and development which bore him with uninterrupted good health through fifty years of arduous and incessant toil. He also received such mental training as the country schools of that day could furnish. In 1832 he was converted to God under the preaching of John Kerr, and was baptized by William Blair. In 1835, having decided that it was his duty to preach the Gospel, he entered the Baptist Seminary, now Richmond College, and after completing the course of study went to William and Mary College, from which institution he was graduated in 1838. The same year, at Grace Street church, Richmond, he was ordained to the full work of the ministry. For a few years he was engaged as a missionary of the General Association of Virginia, preaching mostly in the Roanoke Association, which was then pervaded to a considerable extent by the anti-missionary spirit. He and Elder J. J. James prepared the body for the change, effected a few years later by the tact and courage of John L. Prichard, by which it was brought into hearty co-operation with the other Associations of the State in building up the Redeemer's kingdom among men.

In 1844 he accepted an appointment as missionary of the Baptist State Convention for

the Beulah Association. In this work he was greatly useful. In one county where there was no Baptist church, he baptized a small company of believers and gathered them into a church. A few years ago thirteen churches had sprung from that parent stem and the work of multiplication was still going on. Under his ministry the gifted and fascinating woman who afterwards married Stephen A. Douglas was converted and baptized. As a memorial of her the great statesman gave to the Baptists the property out of which has come the University at Chicago.

He greatly helped to quell the spirit of Antinomianism which still lingered, arrogant and aggressive, in some parts of the Association, and to bring the churches up to the high standard of liberality and efficiency which they have since maintained. It was he who first prominently and persistently brought before the Baptists of the State the importance of occupying the towns and growing villages. Not only by his pleadings and contributions, but also with the labor of his own hands, he helped to secure the first house of worship owned by the Baptists of Hillsboro. For a considerable time his plea for the towns seemed almost unheeded, but it bore fruit abundantly during the last eighteen years of his life.

Retiring from his position as missionary, he accepted the agency of the Home Mission Board of the Southern Baptist Convention for North Carolina. With the exception of a few years spent in Tennessee he gave his time and strength to this work, continuing in it as long as he was able to travel. He labored on for several months with the consciousness that a fatal disease was on him and rapidly running its course. In Wilmington, towards the close of November, 1882, in the house of Mr. Oldham, the son of an old and cherished friend, he lay down to await the summons from on high. His work was done. On the 6th of December he passed from the tender ministrations of brethren who loved him to the "general assembly and church of the first-born" in heaven.

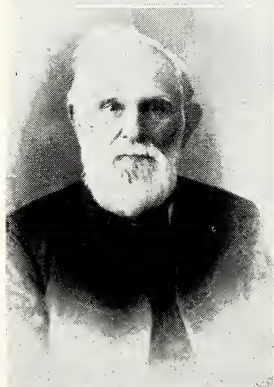
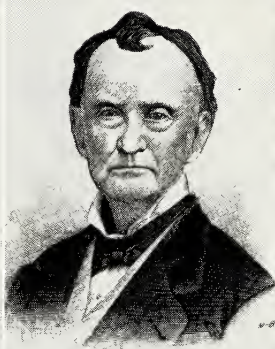
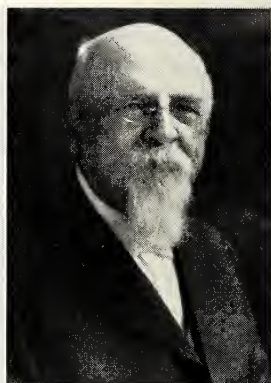
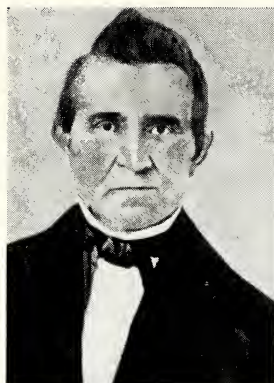
He was never married. He cared for a widowed sister and her children with the wisdom and tenderness of a father; but the love of Christ filled up his whole heart as the preaching and the service of Christ filled up his whole life.

A memorial stone, erected by his brethren in different parts of the State, marks the spot where all that was mortal of him lies buried; faint emblem of their love for him while living, of their sorrow for him now gone from them forever. It was meet that he and the heroic Prichard should lie near each other in their last sleep, since in the earlier years of their ministry they were fellow-soldiers, victors too, on the same field of glory.

As a man his leading characteristic was his genuineness. Through and through he was real; utterly devoid of sham and pretence. His most striking mental trait was strong common-sense. This, joined to a firm reliance on the utterances of his own judgment, an industry that never flagged or intermitted, a store of accurate knowledge which reading and observation were constantly increasing, a love of order which pervaded and ruled his life, a prodigious memory improved by education, a singleness of purpose which nothing could divert, a large acquaintance with men and knowledge of men, and an integrity which was above the reach of corrupting influences, would have made him successful in any business or profession.

Such men are usually considered eccentric, and those who knew him will long continue to tell smilingly, lovingly, of Brother Dodson's peculiarities. He was economical in the use of words; fond of condensing his thoughts into proverbs and short, pithy sentences. Few persons ever heard him without carrying away as a memorial of him some of these sayings. The tone of his conversation was cheerful but dignified; the matter entertaining and instructive. One of the most eminent public men of the State was wont to say that he enjoyed Brother Dodson's visits because he always learned something from them that was worth knowing. No man of his day will be so long or so often quoted by his brethren.

His whole bearing was that of a man who had seen the Lord, who belonged to the Lord, lived with the Lord. Prayer was to him an unfailing source of strength and joy. The Bible was to him the voice of God. He studied it reverently, lovingly, prayerfully, constantly. More than once in the homes where he was sojourning, when there was



JUDGE THOMAS SETTLE, I
HON. H. K. REID

JUDGE JOHN KERR

DR. FRANKLIN P. HOBGOOD, LL.D.
MAJOR MORTIMER OAKS

PIONEER LEADERS AT HOGAN'S CREEK CHURCH

insufficient light at the home for family worship, he repeated a chapter from memory and then led in prayer.

In the earlier years of his ministry he was very successful as an evangelist. To a firm grasp and clear presentation of the doctrines of grace were added an earnestness and unction that at times made him irresistible. During the last twenty-five years of his life his preaching was largely on the duty of believers to consecrate themselves and their possessions to the Lord. This duty he enforced by arguments from the Scriptures and by illustrations drawn from every source. But the most effective part of his preaching, as it must be in the case of any man, was that which his own daily life furnished. His invariable rule was to accept only so much salary as sufficed to meet his ordinary wants. It was a favorite saying of his; "Our imaginary wants are many; our real wants are few." Of imaginary wants he had none; even his real wants he studied to make as few as possible, out of his love for God and humanity. He was many-sided in his sympathies. Every form of suffering touched him. Every method of doing good attracted him. Every part and form of the Lord's work engaged his heart, his prayers and his contributions. He entered the ministry in a time of heated theological discussion. As was natural to him he investigated these subjects thoroughly, and on all the lines he had sharply defined views which he was always ready to present and maintain.

In concluding this sketch we quote from Dr. Robert Ryland, for many years President of Richmond College: "Allow me to place an humble chaplet on his grave. I have often said—and I now say, deliberately, without the exaggerating effect that the death of a friend always produces on our minds—that Elias Dodson was the best man I ever knew. My disposition leads me, perhaps too much, to look closely into the character of men of reputed goodness—men held up as models of excellence. And I have often grieved to see in them qualities and deeds that required to be covered with the mantle of charity and silence. Examples even now rise up to my memory, that I would not mention for a bag of gold. But after long acquaintance and close inspection, I am constrained to say that I have never perceived a fault in Dodson! The omniscient and infinitely pure Eye did doubtless see defects in him, but they escaped my dull vision. His name is indelibly associated in my mind with these inspired words—'wise unto that which is good, and simple concerning evil.' Rom. 16:19. He was a man of good sense, of eminent wisdom, but it was all expended—exhausted—on 'that which is good.' When 'evil' came up to solicit his attention and indulgence, he was 'simple'—he seemed not to have sense enough to say, to do, or even to think 'evil.'"

"Being a pilgrim and a stranger on earth, he never married, but lived for God and eternity. But I for fear. Brethren in Christ, let us cherish his memory and honor him by catching his spirit and imitating his bright and beautiful example."

ASSOCIATIONAL MEETING

The Association met with the Hogan's Creek Church, for the first time, in 1847. The meeting continued from July 30th to August 2nd inclusive. The program was as follows: Introductory Sermon—By Elder Sam Wait. Cor. 4-3.

Opening Hymn—587, Virginia Selection. "Hail brethren, when together met."

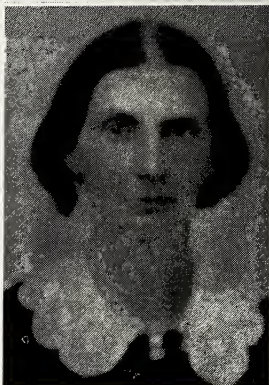
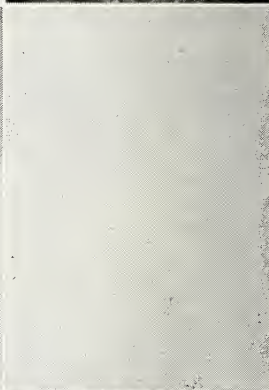
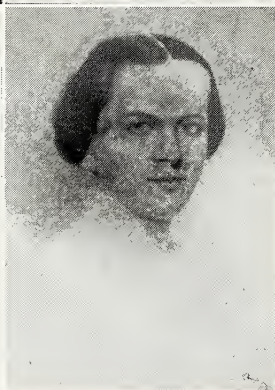
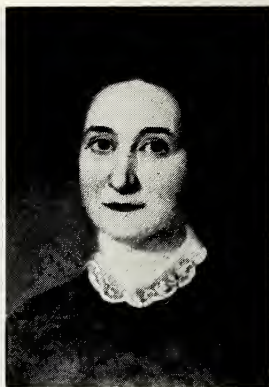
Hogan's Creek Delegates—Andrew Martin, Wm. Smith, John Williams.

Committee on Finance—Judge Settle and John Redding.

Committee on Arrangements—Elder J. J. James, John Robertson, Josiah Settle, Moderator and Clerk.

Committee to arrange religious exercises during the season of the Association—Judge Settle, Rev. Z. Neal, with the deacons of the church.

"Rev. Elias Dodson, Missionary of the N. C. State Baptist Convention being present was called upon to make his annual report."



MRS. THOMAS SETTLE, I
MRS. FRANKLIN P. HOBGOOD

MRS. STEPHEN A. DOUGLAS

MRS. DAVID S. REID
MRS. H. K. REID

PIONEER WOMEN AT HOGAN'S CREEK CHURCH

LETTER B—MISSIONARY'S REPORT

The Association of 1844 was held in August; that of 1845 is held in September. This arrangement has kept me in the field 13 months.

During this time, I have travelled 4561 miles, and preached 241 sermons. I have obtained 34 subscribers for the Biblical Recorder, 1 for the Religious Herald, and 7 for the Christian Review.

My sale of books amounts nearly to the sum of \$260, the profits of which, after paying all the expenses of conveyance from Philadelphia to this place, is \$40.06 1-4. I have received \$6.60 which, with the profit on the books, will be employed in the liquidation of my salary.

I have attended the following protracted meetings, viz:

The first Lord's day in September 1844, I attended a protracted meeting with brother Pleasants, at Clement, which continued a fortnight, and resulted in 26 conversions.

On the third Lord's day in the same month, I attended another meeting of the same character at Kerr's chapel. This was continued six days, and there were 5 or 6 conversions.—This was held with brother Robertson. On the fourth Lord's day in September, I attended a protracted meeting with brother Robertson at Hogan's Creek. Here there were 4 or 5 converts. On the fifth Lord's day in September, I attended another meeting of the same kind, with brother Purefoy at Cane Creek. Elders Wm. Jones and Enoch Crutchfield were also present. This meeting closed on the 6th day with 70 converts. This is the aggregate of two meetings. On the fourth Lord's day in July 1845, brother Robertson and myself had a meeting at Hogan's Creek, which continued six days, and closed with 10 or 12 conversions. On the first Lord's day in August, brother Robertson and myself held a meeting with the Madison church at Bond's school house, which closed on Friday following, with 24 conversions. It is believed that the flourishing Sunday school at this place, contributed in no small degree to this revival.

On the second Lord's day, brother Robertson and myself commenced a protracted meeting in Leaksville which closed on Friday following with 5 or 6 conversions. On the third Lord's day in August, brother Robertson and myself commenced a protracted meeting at Wentworth which lasted six days, and resulted in 16 conversions.

I have several interesting Bible classes in the Association, while others are not so much so, on account of the apathy of the members. Three books make up the whole library for the classes, viz: the Bible, Malcolm's Bible Dictionary, and E. Lincoln's Sabbath school class Book. The whole number of Bible classes is eleven, of which five are very interesting.

I cordially recommend to your consideration the American Baptist Publication Society. It has been an advantage to you this year in two respects. 1st. The profits have aided in sustaining the Domestic Missionary; and 2d. many excellent books have been distributed. I hope your eye will be forever on this Society as one of its instrumentalities in doing good. A good minister might become a colporteur for the whole State of N. C., and obtain a sufficient amount of money from the profits arising from the sale of books, to allow him a reasonable compensation. In one year he might sell books amounting to \$1000. Every missionary of the N. C. Baptist State Convention, should be a colporteur. Every pastor, Sunday school and family, should be supplied with good books. A person may become a life member by the payment of \$20, and have the sum of \$10 returned to him in books. Would not some wealthy brother do well to become a life member, and procure books to the amount of \$10 to give to his pastor, or present to a Sunday school?

In conclusion, I would say brethren, the time for action is short. Let us neglect no benevolent enterprise. Said a great man, "While you look at one of the bright constellations of heaven, which star would you have extinguished; or while looking at the beautiful rainbow, which of the seven colours would you have stricken out."

I would suggest to the ministers, the great importance of devoting more time to the ministry. The judges, the lawyers, the members of our State Legislature and of Congress, are absent from their families for a long period of time. Shall ministers stay at their homes, and travel no more than monthly to the few churches around them, and annually to their Associations?

Some may object, and say the churches do not support the ministry as they should. There is some plausibility in the objection, but the churches are making some improvement in this respect. If ministers were to consecrate more of their time to their spiritual employment, and were to preach to the churches their whole duty, liberality would be increased to release many zealous and useful preachers.

The Saviour sent out his disciples two and two. If all the ministers in the Association would agree to divide the whole number into companies consisting of two each, and should consecrate every year the months of August and October entirely to the ministry of the word, a vast amount of good could be done. If there were in all six ministers, three protracted meetings could be held in one week. In a month, protracted meetings could be held at every meeting house in the Association. If they should not have protracted meetings, let them perform tours in the country as ministers did in olden times.

I would recommend to this Association, the Biblical Recorder. It should have 500 subscribers in its bounds. If people would make the necessary retrenchments, many of them could afford to take this periodical. Instead of buying a hat for \$5, let them buy one for a smaller sum; instead of buying a pair of fine shoes, let them buy a pair of plain ones.

The press is the moral artillery of truth, and the speaking trumpet of the earth. It gives wings to thought, as well as omnipotence and omnipresence to moral influence.

ELIAS DODSON.

In 1850, December 22: "Bro. Woodson Johnson was elected to fill the office of clerk."

Bro. Johnson was one of the charter members, and since the day of its organization a member of that Johnson family has belonged to this church.

1851: "Saturday before the 4th Lord's Day, 1st sermon preached by Elias Dodson from John 6th chapter, 6th verse, afterwards prayer made by Bro. Atkinson. The Church convened and opened the doors for experience, none came forward. On invitation to receive by letter, four came forward and unanimously received. (viz): William Atkinson, Judith Atkinson, Thomas Settle and wife Henrietta Settle." (Thos. Settle and wife were baptized at Trinity Church, Caswell County.)

June 21, 1851: "The church then proceeded to elect messengers to the Association. Elected Brethren Andrew Martin, Thos. Settle and Woodson Johnson."

Andrew Martin, Thos. Settle and E. Noles represented the church at the Beulah Association in Mt. Airy in 1853, in Yanceyville, 1854, and in Madison in 1855.

4th Sunday August 1855—"The Church at Hogan's Creek having learned with regret that our esteemed and beloved Pastor Elias Dodson is about to depart from us to engage in more extensive fields of operation.

"Therefore, Resolved that while we part with him with regret we wish not to offer any obstacle to his wishes and we wish him prosperity and success in all his undertakings.

"Resolved: That our dear brother carries with him not only our esteem and good wishes but our ardent love and our prayers that he may succeed in his new field of operation and may be successful in advancing the honor and glory of our Redeemer and his cause on earth.

"The church then proceeded to elect a pastor for the next twelve months for this church and our brother Stinceon Ivey was unanimously elected pastor and the church directed William Clark to give notice to Bro. Ivey of his call to the pastorate of this church."

ELDER STINCEON IVEY

Elder Stinceon Ivey was born in Johnston County, January 31st, 1816. His parents not being able to furnish him with early educational advantages, he resolved to educate himself. He entered school when he was twenty-two years of age, and worked his way until sufficiently advanced to teach school, and at the same time pursued his studies under Prof. Lovejoy, of Raleigh, N. C. Thus by close application and continued efforts, he prepared himself for thorough and successful teaching in the preparatory institutions of the

State. He has instructed more than two thousand students in the counties of Stokes, Rockingham, Wake, Johnson, Columbus and Robeson. Most of his work in this line was done in Wake County.

He was baptized into the fellowship of the Friendship Baptist Church in Stokes County, in May, 1847, by Elder John Robertson. Soon after his baptism he was seriously impressed to preach the Gospel, and after earnestly praying over the matter for some time, his duty became clear and unmistakable.

On the 15th of Aug., 1852, at the request of the church at Madison, N. C., to which place he had moved from Stokes County, he was set apart to the full work of the gospel ministry by a presbytery of the Beulah Association, consisting of Elder E. Dodson, J. J. James, John H. Lacy and T. W. Tobey.

He traveled as Missionary in the Yadkin Association in 1854, where he met with much success in his new work for the Master. He also traveled as Missionary for the Beulah Association. From that time until his death he was actively engaged in the work of the pastorate in the different localities where he taught school.

As a preacher his style was peculiarly his own. Sound in doctrine, pointed in style, practical in his application of the truth, and well-versed in church government and discipline, he was a successful preacher of the gospel and a good pastor. He was always consulted on points of doctrine and church discipline.

In his death the ministry of the Robeson Association has lost a faithful and wise counsellor and co-worker, whose place will be hard to fill. Though in the 72nd. year of his age, he seemed to be well preserved, was vigorous and active, both in mind and body, and gave promise of several years of useful life yet. But after a brief illness of five days, which found him at his post of duty conducting a revival meeting, he died Aug. 8th, 1888, leaving a widow and seven children to mourn his loss. "Blessed are the dead which die in the Lord."

After a pastorate of three years the minutes read as follows: "Rev. Stinceon Ivey, an approved Baptist minister, was operating a school near Madison. The distance and poor health made it difficult for him to serve the church regularly and he was forced to give up the pastorate."

The minutes record the death of Bro. Settle:

August 1857: "Our well beloved brother, the Honorable Thos. Settle, departed this life the 5th of August 1857, in the 68th year of his age or thereabout to a better world than this, there singing the song of Moses and the Lamb we humbly hope."

It is evident from the minutes of the church that its interest and its activities were at a low ebb. During the year only a few services were held, usually in the summer. From these minutes a few entries are inserted and while one has no connection with the other they cover the more important happenings of the church.

From the minutes:

May 1858: "The church met in conference, fellowship asked for and found unbroken."

July 25th 1858: "The funerals of Bro. Judge Thos. Settle and Gov. Reid's child held." (It was the custom of the church not to preach a funeral at the time of interment but at a stated time later.)

BEULAH ASSOCIATION MINUTES

Your committee to whom was referred the preparation of suitable notices of deceased brethren, members of this body, submit the following:

In the infinitely wise, but inscrutable Providence of God, two beloved brethren, Thomas Settle, a member of Hogan's Creek, and Hosea McNeal, a member of Kerr's Chapel, have within a week or two past been called from the labors and trials of earth to their rewards on high. In speaking of these dear departed ones, your committee desire to refrain from indulging in the language of eulogy, which they regard as inappropriate when applied to those "who sleep in Jesus" and have received the welcome of their Lord, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Brethren Settle and McNeal are far beyond the reach of either our praises or our censure.

As, however, their examples are worthy of our imitation, and their memories fragrant to those of us who are still engaged in the Christian warfare, it may not be inappropriate to enter a brief record of them in the proceedings of this body.

Bro. Thomas Settle expired at his residence in Rockingham county on the 6th of August, 1857, in the 69th year of his age. Few men have performed more public service, or have been more successful than he was. Beginning life in humble and dependent circumstances, by his own exertions he attained to honor and affluence. For nearly half a century he was occupied with the duties of public life. For years he filled an influential position in the General Assembly of North Carolina, and was repeatedly elected to Congress; but for the last quarter of a century he served his State in the capacity of Judge of her Superior Courts; which office he resigned some two years previous to his death. In the civil trusts committed to him, no man was more scrupulous and faithful in the performance of duty.

Brother Settle united with the Trinity Baptist Church and was baptized by the pastor, Elder J. J. James, in the summer of 1843. As a Christian he was ever prompt, active and zealous; exerting a conservative influence among his brethren. His purse was ever open to advance the cause of God and the suffering, and his house the welcome abode of his brethren and friends. The death of this esteemed and beloved brother is a great loss to the State and the Church to which he belonged; but to his family the loss is irreparable. A widowed sister, her five affectionate children, and numerous relations have to lament the death of one on whom their affections were centered, and to whom they looked with great deference for counsel and advice. But our brother, who has been wont to preside over the deliberations of this body with so much urbanity and true Christian dignity, is done with the scenes of earth. We shall no more look on his benignant countenance or hear his familiar and winning voice. He has entered upon his reward above. His death was as peaceful and as happy as his life was active and useful. Having served his generation according to the will of God, he has fallen asleep and been gathered to his Fathers. "Blessed are the dead that die in the Lord—they rest from their labors, and their works do follow them."

Bro. McNeal died in the bosom of his own family in Caswell county, on the 8th day of August, 1857, in the 73rd year of his age. He united with the Baptist church some 29 years ago, and was baptized by Elder Martin. When the division took place, and this Association was formed from members of the old Country Line, he preferred to unite with the Beulah.

Bro. McNeal was a good man. His piety was ever apparent in his conduct and conversation. He was an active, prudent and useful member of the church, and ever adorned his christian profession. He loved the Lord, his people, and his cause, and was ever ready to do what he could to advance true religion. After suffering much bodily affliction for several years, which he bore with great fortitude, he entered upon that rest that remains for the people of God. His death was happy and triumphant, and his example in life worthy of our imitation. He has left a widow and numerous children and relations, as well as the members of this body, to feel his loss, cherish his memory and imitate his example.

Your committee submit also the following resolution:

Resolved, That this Association deeply sympathize with the bereaved families of our deceased brethren, praying that their afflictive dispensation may result in their highest and best good.

J. J. JAMES, Chairman.

* * *

Saturday before the 4th Lords day in September 1859: "Our present pastor dismissed the church for to preach to us no more. We give him our commendations and well wishes in spirit of love and respect wherever he may choose to locate."

Saturday before the 4th Lords day in November 1859: "Brother Robertson chosen Moderator pro tem the church convened and the door opened for the reception of members, none came forward, after which the church chose Brother Robertson unanimously our pastor to preach to us for twelve months."

Saturday before the 4th Lords day in August 1860: "A tribute of respect to old Bro. William Smith who was one among the first members baptized by Bro. John Robertson and that organized and constituted Hogan's Creek Church in August 1844.

Brother Smith was 80 years of age, he was a kind husband and affectionate father, highly esteemed by all of his acquaintances and an exemplary member of the Baptist church, but has gone to his long home for to reap the reward of his labors here on earth, we sincerely hope and believe. Peace be to his ashes."

October 1860: "A door opened for to receive members by letter or experience. A colored man by the name of Levi belonging to H. K. Reid came forward and related his experience and was received as a fit subject for baptism. Sabbath morning repaired to the water and baptized said Levi and returned to the house and was received in full connection by the right hand of fellowship."

* * *

Following these three pioneers, one of whom had the reputation of organizing more Baptist churches than any other man in North Carolina, came Robert Gourley. He was elected pastor in 1861, little can be learned of his work as a pastor. He lived near Kernersville and was pastor at Elm Grove and churches in that section for a number of years. Gourley served the church at Hogan's Creek for three years and it is supposed that due to finances and the difficulty of transportation he was forced to accept pastorates nearer his home.

From September 26th, 1863 to February 20th, 1864, Elder F. H. Jones filled the pulpit as a supply pastor. He began his regular pastorate on March 19th, 1864. Up until this time the minutes appeared to be kept in a very careless and haphazard manner, poorly written and crudely stated but with the coming of Elder Jones they are kept very neatly, carefully worded and in proper form and when not signed by the regular clerk they were signed by F. H. Jones, Clerk Pro Tem. Very few meetings were held during the war.

Rev. F. H. Jones was a man of tireless energy, abundant faith and deep consecration. His kindness elicited confidence and his general manner made his people love him and his cause. He was called during the Civil War at a time when the offices of pastor and priest were more sorely needed than at any other. Ivey, Gourley and Jones, great men of God, about whom enough cannot be said. They gave their best in the trying days preceding and during the Civil War, soothing and sustaining the anxious mothers and sacrificing fathers left behind. The minutes record that Brother Jones collected some \$25.00 at one meeting to send Bibles to the boys at the front.

A SKETCH AND AN APPRECIATION OF REV. F. H. JONES

By H. A. Brown

A father in Israel has fallen asleep. A faithful soldier of the cross, an armor-bearer among his brethren who kept his colors flying has fought his last battle and entered into rest. A consecrated workman who has wrought well in many places and under divers conditions has laid down the implements of toil at the close of the day and gone up to receive the "Well done" of his Master. A true undershepherd whose tender voice and loving hand has guided and comforted the members of many a flock has himself been called by the great Shepherd to wider fields and greener pastures to sit under the shade of the trees where the sweet waters flow.

Our dear brother and father in Christ, Rev. F. H. Jones, was born in Surry County, North Carolina, 1836. He received his education in the Beulah Institute in Madison, N. C., taught by that peerless teacher and preacher, Rev. L. H. Shuck, who only a few months ago entered into the heavenly rest. He was happily united in marriage with Miss Emma J. Brown, who like a ministering angel has stood by him through all the years to share his privations and rejoice with him in all the success that came to him. This union was blessed with seven children—five girls and two boys. Three of these have preceded their father to the better land. The life in the home was ideal. The children were a heritage from the Lord and grew up like olive plants around the table. The fireside was as

a charmed circle. No wayfaring man was turned away without Christian hospitality. The prophet's chamber was there. Many young preachers spent their vacation periods in this Christian home receiving encouragement and instruction and inspiration for future labors. The memory of these happy days lingers with some of them as a sacred heritage of their lives.

Brother Jones gave his heart to Christ while yet a young man. He was baptized by Rev. C. W. Bessent. Soon after his connection with the church he felt the call to preach the gospel. He has served faithfully in the ministry for more than fifty years. His zeal for the salvation of the lost burned in him like a consuming fire. He possessed the evangelistic gift in an eminent degree and scores and hundreds made a profession of faith in the special meetings conducted by him. He traveled long distances and held meetings under bush arbors, in school-houses as well as in good church buildings, and rejoiced to see multitudes surrendering their lives to the service of Christ. His voice rang out like a silver bell and possessed a mellowness and sweetness that charmed all who heard him. In song and prayer and sermon his marvelous voice was mightily used of the Spirit for the deepening of religious impressions. There were times when under the power of the Divine Spirit, and wrought up to the high degrees of spiritual earnestness, his face would shine like an angel's face. During these seasons his powerful exhortations and his tender and pleading appeals were almost irresistible. He would sometimes spend long seasons in secret solitary prayer and then come forth from these hiding places clothed with the fullness of the Spirit's power. He traveled in the Spirit until the birth-cries of children were heard in the Kingdom. He had the spirit of John Knox who said: "Give me Scotland or I die." He was like Jonathan Edwards who pictured sinners in the hands of an angry God and then plead with them until they cried to God for mercy and help. His soul-earnestness was the chief element in his successful ministry. He prepared his sermons with great carefulness. He was a diligent student of the Scriptures and his sermons abounded with apt and frequent citations from the Word of God. He strove to be a workman that needed not to be ashamed rightly dividing the Word of Truth and giving to every man his portion in due season. With many historical references and many suggestive illustrations and touching personal incidents he embellished his sermons and won and held the attention of large congregations through long years of continuous preaching. He loved to preach. As an ambassador of Christ he was always glad to bring a message of hope from his Lord and King to penitent sinners. He was an instructive preacher always bringing to his people the beaten oil of the sanctuary. His aim was to edify the people of God and build them up in the faith of the gospel, to comfort them that mourned, to help those who were weak, to guide the erring ones and encourage all in the great work of doing good. He preached salvation by grace alone, good works as an evidence of regeneration, obedience as a duty and privilege—sanctification as a process under the guidance of the Holy Spirit—perfection as the goal towards which we are ever to strive, and heaven as the final rest of all the saints.

As a pastor, he excelled. He led his flock like a shepherd, going in and coming out before them and calling them by name. He went from house to house treating all with the same gentle consideration. He led his churches in their gifts to benevolent objects. He journeyed long distances through all sorts of weather to meet his appointments and preach to his people the unsearchable riches of Christ. He did pastoral work in twelve counties—in his native State and one in Virginia. He was pastor of the following churches: White Plains, in Surry County, N. C.; Booneville, in Yadkin; Bethel, in Iredell; Summerfield, in Guilford; Mars Hill, in Orange; Eatons, in Davie; Yanceyville, Trinity, Beulah, Lea Bethel, Milton, Shiloh and Kerr's Chapel, in Caswell; Hogan's Creek, Mt. Hermon, Leaksville, Providence, Beaver Island, Sharon, Fairview and Mt. Calvary, in Rockingham; Oak Ridge, in Stokes; New Friendship, in Forsyth; Roxboro and Ephesus, in Person; Chatham, Kentuck, Mt. Hermon, Ringold and Vandola, in Pittsylvania, Virginia.

While pastor in Chatham a beautiful house of worship was erected which was an ornament to the town and a blessing to all people. Many other houses of worship were built under his guiding hand. He had fine executive ability, and when his plans were accepted

and acted on by the churches large progress always came as a result. He was unremitting in his labors—no change in wind or weather held him back from doing what he felt to be his duty. He often went to his work under the protest of his friends and loved ones; but he wanted to be faithful to the last day of his earthly life. He was often honored by his brethren by being in positions of trust.

He was moderator of Baptist Associations nearly all his life. For many years he was moderator of the Beulah Association, then of the Roanoke in Virginia, and last, of the Piedmont, embracing the churches near his home. He was offered the pastorate of strong town churches, and the position of Corresponding Secretary of the State Mission Board.

It was his special desire to fill out a well-rounded ministry—to go away to his Father's house in heaven without being a burden to his friends and loved ones through a lingering and helpless old age. This desire God granted to him. He had traveled thousands of miles, preached hundreds of sermons, baptized 4,000 persons—among these ten Baptist preachers,—built many houses of worship and presided over many religious assemblies.

On the 4th of September last, which was his seventy-fifth birthday, his children and grandchildren all gathered at his home and had a family reunion. The house was beautifully decorated, the children and grandchildren gave him presents, seventy-five candles were burning, and they sat around the hearthstone and sang the old, old songs he loved so well. He read the Scriptures and prayed with them and expressed himself as being very happy indeed. It was a type of the glorious reunion which will take place in our Father's house in heaven by and by. He wrote his resignation and sent it to his churches. He made every arrangement that was necessary entering into the minutest details. Then when all was done he waited quietly on the margin of the river while the sun was going down.

"Sunset and the evening star,
And one clear call for me,
And may there be no moaning at the bar,
When I put out to sea:

"But such a tide, as moving, seems asleep,
Too full for sound and foam,
When that which drew from out the boundless deep,
Turns again home.

"Twilight and evening bell,
And after that the dark,
And may there be no sadness or farewell
When I embark.

"For though from out our bourne of time and place,
The tide shall bear me far,
I hope to meet my Pilot face to face,
When I have crossed the bar."

He was abundant in labors, patient in suffering, rich in Christian experience, and ripe and ready for the heavenly inheritance.

"Servant of God, well done;
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy.

"Tranquil amid alarms
It found him on the field,
A veteran slumbering on his arms,
Beneath his red-cross shield.

"The pains of death are past;
 Labor and sorrow cease;
 And life's long warfare closed at last,
 His soul is found in peace."

—*Biblical Recorder.*

* * *

The years of 1860 to 1865 were trying ones not only to the individual but to the church and home as well. There was no organized home front and the time and effort of the family were consumed in providing home comfort to the men at the front—all else forgotten.

The attitude on the South is summed up in the following excerpts from the diary of Dr. Numa F. Reid, of Wentworth, an outstanding minister of the Methodist church in North Carolina:

"April 17th., 1861.—Went over to Wentworth this evening. The news came that President Lincoln has made a proclamation calling for seventy five thousand men. He has also called an extra session of Congress to convene July 4th. President Lincoln's policy seems coercive. We are to have War. War! May God in mercy and peace interpose and avert this terrible strife.

"April 18th. These are troublous times. Our people are strangely saddened and deeply distressed."

"April 19th. After dinner I went down to Dr. Williamson's on Caswell circuit. Fine Southern gentleman that he is, I found him much agitated and sad about the war. His fine son, John, has offered his services to the country and expected to be off soon. May that boy come home unharmed to his father and mother, is my prayer."

"April 24th. There was a meeting in the county courthouse today to secure volunteers. Our Gov. John Ellis has refused to send North Carolina's quota of men asked for by President Lincoln and instead has called for thirty thousand men to defend North Carolina. Speeches were made to the great throng by Gov. David S. Reed, Mr. Galloway, Alfred Scales, John Dillard and Tom Settle and myself. Many volunteers."

"April 25th. Everything tolerably quiet today. Deep feeling in evidence though. We have been Union men—have done all we could honorably do to save the Union. I would rejoice if we could remain united, but we are compelled to yield now. We must either fight our own Governor and State authorities or fight President Lincoln, and we have chosen the latter."

"April 29th. Both sections are gathering armies for a terrible conflict. Oh if it could be avoided."

(A History of North Carolina states that Judge Tom Settle above referred to, returning from Court at Danbury where he had made a speech begging the people to stand by the Union, on arriving at Wentworth and learning that Lincoln had called on North Carolina for troops made another and more passionate appeal to defend their home and State.)

By 1861 the clouds of internal strife had pushed their angry heads above the horizons of a land in peace to shower it with hate and bitterness, sacrifice and suffering, death and destruction. If slavery had been the only issue and the war had ended at Appomattox it could probably be rated as the most justifiable war in all history. In the abolition of slavery it gave to religion a new name, to humanity a new meaning and to civilization a new hope. The blessings it brought to the South are greater by far than the ones it brought to the nation as a whole.

The South, as much in derision as in fact, has long been known as the Bible Belt—a name heaped upon it in calumny by those who live on the other side of "the line" and accepted with a deeper sense of pride by those who live on this side.

When Lee's exhausted band of 9000 soldiers laid down their arms at Appomattox, and Johnston's army of not many more surrendered to overwhelming numbers under the

leadership of two great generals, made great more by their terms of surrender than by their tactics upon the fields of battle the people of the South had reason to hope that the end of the unfortunate disagreement was over, but when they arrived at the place they once called home they were soon to learn that the real struggle had only begun. This was made doubly sure in the untimely death of the South's truest friend—Abraham Lincoln—a name that every Southerner should mention with reverence and hold in loving remembrance as so many of them do. He, against tremendous odds, held the war-mongers at bay until he could accomplish a sure and necessary victory, but he was thwarted in his greater purpose of binding up the wounds of battle, while attempting to weld the reunited states into a union with common purposes and with equal privileges.

The poor soldier wandering homeward weary in body and wounded in spirit found his home in ashes or decay, his tools and stock gone, his money worthless, his labor taken away, and his lands mortgaged. Most of the political offices were filled by his servants, few of whom could read or write, or by carpetbaggers, both under the guardianship of the marshaled forces of the conquerors. What could he do, where could he go? Nowhere except upon his knees. It was there he went. A place where many go in their despair to find a cure for their many ills; a place where all can go as a final resort and find a panacea for their pains. Out of prayer he won a prize for all the sacrifices he had made. His Bible proved his bounty for all the years of self denial that lay ahead. It was for this that the name "Bible Belt" was given to his beloved land. His faith and his bare hands were all he had to fashion a new home and a new way of life in a new land, for the second home was stranger to the first. Luxury was for the years that had gone before—a bare existence was all that could be hoped for now and that too often was not to be found except upon the charity of those who had fared a little more fortunately.

History does not, nor can it, record at this late hour the sacrifices and the struggles of a helpless people no longer masters, no longer equals, but rather slaves to a condition that existed nowhere except in the ghettos and crowded tenements of the large cities—one the prey to political bondage, the other bowed down under the yoke of industrial serfdom and who can say which was the worst. Out of this economic condition most of the ills of our great country found root and like weeds in a garden once they were allowed to go to seed they could never be wholly eradicated but grow as humus for the soil enriching it, for more undesirable growths that are to follow in their wake.

Able writers and conscientious commentators seeking to give their readers the facts concerning undesirable conditions and unscrupulous personages with which the finer element of southern manhood have been wrestling since the days of Lee and Lincoln are only throwing blazing faggots to the political parasites by which they inflame the uneducated minds of their followers cautioning them against "outsiders meddling in our affairs" and by so doing insure their perpetuity in office. The battle rages on with riot and rapine, lust and murder, in its wake while its progress is thwarted and its great heart lies prostrate at the feet of its would be friends.

"States Rights" so valiantly, but so unsuccessfully, defended by the South may yet be recognized for its true worth. It is the only medium for the prevention of the evils of over-centralization in government. The same principle might be just as successfully applied to industry, to labor, to religion as to our body politic.

Any cause or movement that permits the development of too much power in the hands of too few people will in the end create a situation not only disastrous to the opposing forces but unhealthy for the supporting agencies as well. The recognition of this principle might have saved Europe and Asia, and if quickly and courageously applied might yet be able to save America.

Democracy cannot be rightly called democratic without it. The government of the Baptist church offers a concrete example of its virtue as well as its success as a vital principle in government.

The task of reconstruction in the South (for that task is still unfinished) is made doubly hard by trying to fight the carpet-bagger (still doing business) on the one hand and on the other trying to stamp out the venom of the political rattlesnakes in its own back yard.

After nearly 100 years the victors have never taken us back upon the same economic basis that it reserves for itself and continues to sow hate and discord, unknowingly perhaps, by endeavoring to solve its social problems through the process of law when they can only be solved by the processes of life.

The preservation of the Union will require the concord of effort of all its people as well as the confederation of its body politic if it is to sow the seed of political justice that will withstand the onslaught of the foes that are battling us at home as well as to fashion a democracy that will be a worthwhile example to a chaotic and bewildered world beyond the seas.

As the diary of Dr. Reid gives one a glimpse of the preparation for war so may a page from the diary of Miss Lucy Buck give some idea of the anguish that pervaded the hearts at home:

Christmas 1862. "A sweet day that seems woven of the spirit of the Christmas benediction—'Peace on earth, Good will to men.' The anniversary of the birth of the Christ Child, the anniversary of so many pleasant hours that have vanished never to return, but the memories of which come back to us 'as sad as earth, as sweet as heaven.'

"I cannot but feel a little sad this morning for my thoughts continually revert to those dear absent brothers who were wont to share our Christmas cheer and gladden the hours of this festive season with us. Poor boys! I wonder if they think of the blazing hearthstone at Old Bel Air and wish for a place in the home circle. When I think of the unexpected changes that have occurred in the last year I feel as if I could not count upon ever having them with us again as of yore with any degree of certainty. I think of how many hands that wreathed the bowl and twined the holly last year are now moldering in the dust. The bright locks that were then crowned with roses now dabbled in gore and covered with the turf of the battlefield. I think of the bright eyes that softened neath the love glances of fond friends then, how they look forth now with a yearning, hopeless gaze from the close grating of the gloomy prison window. I think of it all and sicken when I think. Thus far we have been peculiarly blest; our friends have been strangely preserved and protected from death and suffering through the war; our homes uninjured and unpolluted and we enjoying comparative tranquility and repose. But ere another revolution of the wheel of time, and who of 'those we love, and those who love us' may not have ceased to speak with us on earth. And how many of us will sink weakly under the heat and burden of the day; and how many of us who now 'cherish noble longings for the strife' may not

*'By the wayside fall and perish
Weary with the march of life.'*

"My fleeting fancy next brought before me a picture of the domestic revolutions and changes that this eventful year had produced in the sweet homes of the Sunny South. I saw the proud mansions that were wont to be glad with mirth and music as each New Year sped on with fleet wings, now shrouded in gloom and darkness. I thought how the warm light had died out from the hearthstones and from the eyes that had beamed brightly around them. I thought of the sad silences of those ancestral halls and erst rang with the music of foot-falls that would stray on earth novermore now. I knew how many happy a mother had been called to yield her 'Cornelian' jewel—her all, and had sent him forth to the battlefield with blessings on his bright young head—knew the hapless anguish of her spirit when they told her the gory grave held now the dear form so often clasped to her bosom. I thought of the gentle sister who resigned the play-fellow of her childhood, the dear protector of her youth sacrificed on the altar of his country never again to know the joy of a brother's love. I thought of the young bride who had torn from her brow the nuptial wreath and folded about her the sable weeds of her widowhood. I thought of the babe orphaned ere it could lisp a father's name. Thought of the helpless ones deprived of parents when they most needed a parent's watchful care. Of the maiden who listened and thrilled as she listened to the vows of love from lips stilled in death ere the burning words grew cold upon them. I thought of the hardships endured, the cold and hunger and the harshness to the brave and noble Southerners whose

cradle had been rocked in luxury—who knew of nothing but gentle words and loving smiles in the dear home far away. I thought of the delicate forms of the boys tenderly nurtured now rent with anguish resting on the loathsome hospital couches, no gentle hands to minister to their wants, no dear voice to whisper comfort and cheer when the dark shadows from the Valley of Death closed about them, none to smooth the pillow, none to drop a tear when that wasted form was borne off to the stranger's rude grave. There was none to hear the last whispered message breathed by the dying for those who waited his coming in the home he left and who might never know where the loved one slept. I thought of the lonely pinings in the gloomy deadly prison. I thought of the friendships formed, of the loves that had blossomed, of the ties that had been rudely sundered. I thought of the fire and the sword of the rapine and pillage that had devastated the land. And I thought of the profound depths of wickedness and deceit that had been revealed, of the hypocrisy and falsehood of the human heart that had been unveiled to the gaze, the most artless, the purest and most innocent, on the deeds for good or evil that maybe diverts one from sad reflections, and I feel that anything is preferable to thinking and fretting over disappointments entirely unavoidable and irremediable."

* * *

PRAYER AND SHOWERS

April 22nd, 1866: "The brethren then agreed to have fast day on Saturday on account of the drought in the country. After fasting and prayer on the Sabbath rain came on Monday with refreshing showers for our souls."

Hogan's Creek, April 15th, 1868: "The church considered the propriety of resuming the Sabbath School exercises and concluded to resume them tomorrow morning. It was agreed that Bro. McLaughlin should act as superintendent." In 1864 the Sunday School was first organized with 24 people.

November 21st, 1868: "William Pritchett and Thos. Burton appointed trustees." The first mention of trustees so far.

Hogan's Creek, January 23rd, 1869, Saturday before the 4th Sabbath: "Preaching by Elder F. H. Jones, the pastor, church met in conference when the pastor informed the church that his health was impaired by living in a section of the county subject to miasmatic influences, that he consequently had determined to move nearer the mountains, that he would be at too great a distance from them to serve them as pastor. He then resigned the care of the church. The members of the church wept profusely as he announced that he would preach his farewell sermon tomorrow, which sermon was preached from the text, 'What Have I Done,' and concluded the meeting by shaking hands and singing the hymn, 'Farewell I Am Going to Leave You,' and all the church wept."

In March 1869 there is recorded in the office of the register of deeds of Rockingham County a deed to a lot on the corner of Gilmer and Scales streets by Wm. and Sarah Lindsey to Hogan's Creek Baptist Church. This was characteristic of the foresight and generosity of one of Reidsville's foremost citizens.

The church at Hogan's Creek had fallen into decay both as to the building and the spirit of its membership and with this gift of the lot and the encouragement of the leading citizens of the new town of Reidsville to move and build anew seem to infuse new life into the congregation and immediately they began making plans for the change.

April 25th, 1869: "Bro. P. H. Fontaine was unanimously chosen pastor for the present year after which Bro. Fontaine accepted the call and made some remarks suitable to the occasion."

May 22nd, 1869: "Bro. Sadler addressed the church with some stirring remarks, to bestir ourselves prayerfully to raise funds to complete the church and for said committee to report at our next church meeting and the funds raised turned over to Mr. H. K. Reid, who has charge of the building of the church. Bro. Hobgood was asked to act as one of the committee, after which the church appointed Bros. Pritchard and C. H. Bailey as the other two committeemen."

The Brother Hobgood here mentioned was Dr. F. P. Hobgood of Oxford, N. C., who with his wife had opened a seminary here for the advanced education of youth. They

were the parents of Col. F. P. Hobgood who is at this time chairman of the Building Committee for the erection of an educational building for the church.

In 1870 Elder P. H. Fontaine took up the work from his home in Greensboro, N. C., to which place he had moved a few years before from Virginia. In 1871 Elder Fontaine moved to Reidsville which by that time had grown to be a village and it was through his efforts that the church moved to Reidsville and located on the corner of Scales and Gilmer Streets, where the First National Bank now stands. It is interesting to note that Col. F. P. Hobgood's father was a member of the building committee for that church. He was conducting a seminary here at that time, and among his pupils were Mrs. Will Williams of our church, Mrs. Sarah A. Heinzerling, a former member of this church and the only living person who attended services at Hogan's Creek Church and a beloved poet of our Faith, and H. R. Scott, the oldest living alumnus of Wake Forest College and a descendant of the Settle family. Elder Fontaine was pastor of the church until it moved to its present location.

* * *

BIOGRAPHY OF P. H. FONTAINE

Patrick Henry Fontaine, fourth son of Rev. Wm. Spottswood Fontaine and Sarah Aylett Fontaine, was born at Fontainbleau, King William County, Va., on the 18th of September, 1841.

When a name was discussed for the child his maternal grandmother, Mrs. Henry Aylett, said, "His name is Patrick Henry, after my father," and blessed him. He went to Rumford Military Academy for eight years, and attended the University of Virginia until the outbreak of the Civil War when he responded to his country's call. When fourteen years of age he united with Sharon Baptist Church in King William County, Va., and was baptized by Rev. John O. Turpin. Nothing gave him more pleasure than church and Sunday school services where he always joined in the singing with his rich beautiful voice. He preached his first sermon from the pulpit on the 3rd Sunday in July in 1860, when he was 19 years old. His ordination took place at Colasse, on September 28th, 1863, the presbytery consisting of Revs. John O. Turpin, R. H. Bagby, R. A. Fox, and R. H. Land.

When he entered the war, he joined Carter's battery of the King William Artillery, and for two years served as First Lieutenant, and for the remaining two years he was the Chaplain of the 53rd Virginia Regiment of Pickett's Division. He preached to the soldiers with untiring zeal, holding night meetings in camp, and baptizing a great number of converts among the men. He often spoke of the singing in camp when their voices rose in one grand triumphant strain, often mid tears and shouts of rejoicing. His family have in their possession old army letters written on coarse Confederate paper, telling of the religious wave overspreading the army in many sections.

The first year after the war he settled in Greensboro, N. C., where his father's family had preceded him a year before as refugees, their home having been broken up by a portion of the Union Army. He preached to the Greensboro Baptist Church for about a year, without charge, as this church was in a state of poverty—the condition of many of its sister churches being the same. He organized many preaching places around Greensboro in a radius of several miles—at school houses, arbors, and under trees.

On Sunday afternoons he had a regular appointment to preach under the "old liberty oak" which tree is now in the National Park, at Guilford Battle Ground near the city. Once while the people sat on slabs, logs, buggies, and wagons, he held a great revival under this same tree. His heart always went out to the country people. In 1870 he accepted the charge of the Reidsville Church of which he was pastor for twelve years. While residing there he had charge of other churches at Leaksville, Madison, and State Line.

In 1883 he moved to Halifax County, Va., being the pastor of the following churches: Mt. Zion, Vernon County Line, Laurel Grove, and Riceville. Here he also labored enthusiastically for temperance. The eleven years he resided there he devoted much of his

life to the cause and never ceased to pray for prohibition. On the day before he died he spoke in a whisper something about votes, prohibition, and tried to repeat it but his devoted wife could not understand.

In 1894 he moved to Bethel Hill, Person County, N. C., where he lived for 21 years and was for 16 years pastor of Bethel Church. His last field of labor was in Granville county, where he labored longest and loved the people with unusual devotion. With almost his dying breath he repeated his desire to rest in their midst.

His prayer for years had been that the Lord would let him labor in His vineyard as long as he lived. He was taken sick at his appointment at Averett's with severe grippe, which developed into pneumonia and he lived only two weeks, dying on Monday morning, March 29, 1915.

Among those who held revivals in the Hogan's Creek Church were Elders Tobey, Ivey, Dodson, G. W. Griffin, J. B. F. Mays, John Robertson, S. G. Mason, Lacy and P. H. Fontaine. Among the visiting preachers were Elders Norman, Heresford, Sam Wait, Barnes, Bailey, Pinkney Oliver, R. N. Lee, H. A. Brown and W. S. Fountain.

THE TOWN OF REIDSVILLE

By D. BARNES

Nothing illustrates the great advancement of the people of North Carolina in the elements of material prosperity since the war more forcibly than the rise and unexampled growth of the so-called tobacco towns. The town of Reidsville furnishes a striking example of the truth of this statement.

This place previous to the war was known only as a country postoffice and half-way station on the stage-line between Danville and Greensboro—the single store and the two families residing here not making it of sufficient size to be classed even as a village.

Upon the building of the Piedmont railroad in 1863, the place became the principal station between Danville, Va., and Greensboro, N. C. About this period the late Joseph Holderby, Esq., bought a tract of land covering what is now a considerable part of the town, expressing his conviction that the place, from its central location, accessibility from the surrounding counties and its high elevation and healthful surroundings, would some day become quite a town. In 1866 Maj. M. Oaks, then an official of the Piedmont railroad, attracted by the natural advantages of the place, bought a lot and built and opened a hotel here, on the sight of the present Piedmont Hotel.

Up to this period there was only one business house here, a general mercantile business conducted by Wm. Lindsey and H. K. Reid. In the fall of 1867, a small store was built and opened by Oaks, Smith & Co. This, at the time, was considered quite a venture, *one* mercantile establishment being, in the opinion of many, fully sufficient to meet the wants of the section. Major Oaks was the first mayor of the town and David S. Reid, later governor, was the first postmaster.

Major Oaks, H. K. Reid and P. H. Fontaine were instrumental in bringing the church from Hogan's Creek to Reidsville which was the first church to be established in the town. In 1871 and 1872 it served as a home for the Presbyterian and Methodist until they could build their own churches. Although Brother Fontaine was elected and accepted the call to the church on April 25th, 1869, he did not assume active charge of the pastorate until 1871. Preaching was carried on at regular intervals by Bro. Sadler and Rev. W. S. Fountain, a member of the church.

REIDSVILLE BAPTIST CHURCH

"Third Sunday in May, 1871, Church met in conference.

"The name of the Church was changed to 'Reidsville Baptist Church.'

"Elders P. H. Fontaine, Jno. Branch, and Mayor M. Oaks were appointed a committee to raise funds and finish the Church. Bro. R. McLaughlin was appointed Church Treasurer; after which the meeting adjourned."

The Building was completed during the summer and on the third Sunday in November the House of Worship was dedicated. This was the first church of any denomination to

be erected in Reidsville. In February of 1872 permission was granted the Rev. Mr. Doll of the Presbyterian Church to hold services every Sunday afternoon and in June following permission was granted the Rev. Mr. Lewis of the Methodist church to hold services one Sunday in every month.

On April 3rd, 1873—A petition was presented to the church forbidding the use of the organ in the church. The organ referred to was a small folding one of the "Melodion" type, used by singing teachers that travelled from church to church instructing classes in church music. One of the objecting members made the statement that he was not going to let a little thing like that stand between him and his Master. More than once the organ and other musical instruments served to bring dissension among the members, but after much discussion harmony was usually restored and peace returned to enliven the fellowship of the church.

This was but another evidence of the struggle of this church, as so often has been in the denomination, to break away from some of the customs handed down to them by their Primitive ancestors, and take on a more liberal attitude towards the established usage of church and ceremony. So often an organization, to accomplish needed reforms, has to swing too far in one direction to correct abuses that have swung too far in the other. The greater part of the Baptist churches, though independent of each other, are finding the happy medium upon which all can work and all agree.

It is interesting to note in connection with the organ that our present instrument, which was purchased with a donation from the Carnegie Foundation, was secured just three days before the Foundation discontinued helping churches in the installation of organs.

Rev. P. H. Fontaine and Maj. Mortimer Oaks were more responsible than any other persons for the moving of the church from Hogan's Creek, two miles east, to Reidsville. Although the railroad had only been built four or five years and a few general stores established Maj. Oaks visioned a new town and Rev. Fontaine was a pioneer who knew that no town could flourish without a church and as Hogan's Creek was so near he considered it wise to move the old church rather than organize a new one.

He was not only a pioneer in religion but in the civic life of the city as well. Realizing that Reidsville was the heart of a tobacco section he persuaded Dr. John Redd, E. M. Redd and others, who were tobaccoists, to locate here.

The years of Reconstruction were trying ones in every activity of life. Agriculture, due to slave labor, had been the mainstay of the South, but in the re-arrangement of conditions it suffered with industry, of which there was very little. Naturally the schools, which were private, and the churches made slow progress as civilization began its long slow trek towards a better era.

There is little to record in the annals of this little church for the next twenty or twenty-five years. The minutes are filled with accounts of its membership struggling towards the payment of its obligations and the punctual attendance of its members which was required by roll call.

March 7th, 1874: "Bro. P. H. Fontaine preached from Col. 3:5. Roll called. Minutes of last meeting read and approved. Articles of Church government also read. Report of committee. R. U. Dabbs on Bro. J. McGehee (Col'd)—on investigation it was proved he had united himself with a colored church recently organized in this town. This church had no jurisdiction over him, case dismissed. The case of Samuel Jones also Col'd. having united with the same organization it was moved their names be dropped: carried."

For ten years after the surrender, the colored members affiliated with the whites, but of their own accord withdrew to build their own church. Under the trying days of Reconstruction they continued to kneel in prayer and sing the songs of Zion together, as together they struggled in friendly and cordial co-operation to solve their common problems and to promote the welfare of each other.

It was the custom of the early Missionary churches as it is of the

Primitive now to hold Union Meetings of Pastors and Deacons from all the churches of the Association at quarterly intervals, a custom which enlarged the fellowship and strengthened the bond of religious interest of the church at a time when the church was the greatest source of community interest.

In 1874 Brother Fontaine asked to be relieved of the duties as pastor and Bro. H. A. Brown was called but declined, whereupon Brother Fontaine continued to serve until a new church was built. Thus, as seen, he had a contributing part both times in the change of location.

In the year 1875 it was voted by the church to allow the "Episcopal Society" the use of the church whenever it did not conflict with any of the appointments of the "Baptist Society." In this same year Bro. J. M. Williams, whose education at Wake Forest was sponsored by the church, was granted license to preach.

The minutes of April 8th, 1876, record the death of Bro. Rawley McLaughlin—first Sunday School Superintendent and a Deacon since 1871. On May 6, 1877, J. S. Morrison, Bettie R. Morrison and Lillian R. Morrison were received by letter, which is mentioned here because no single family contributed more to the work of the church than they.

On December 8th, 1877, Rev. W. S. Fountaine, a member of the church, was made assistant to the regular pastor.

February 28th, 1878. The following resolution was adopted: "Resolved: That we gratefully owe to our Heavenly Father for giving us in the presence of our present pastor, an undershepherd so fully qualified to feed the flock he has in charge and so well fitted by his Christian character to walk in and out before us.

"Resolved: That God helping us we will endeavor to contribute more liberally than we have done to the material support of our pastor and his family and will in all earnestness of spirit endeavor to uphold him in his ministerial labors by our prayers and other acts of christian cooperation."

On April 27th, 1878, Rev. Mr. Dillard of the Disciples Church was granted permission to preach in the church. Thus all the churches of the town had found brotherly quarters in the Baptist Church.

The following resolution was adopted June 22nd, 1878. "Resolved: That this church regard the practice of visiting places where intoxicating liquors are sold and drinking there as decidedly unbecoming a Christian, because we esteem such practice to be plainly opposed to the word of God, and that we feel called upon to withdraw fellowship from any member, who will persistently engage in such practice."

On July 27th, 1878 the financial situation of the church had reached such a condition that they were unable to pay the sexton's salary and a motion was made and carried that the brethren in town act alternately as sexton and the brethren in the country furnish the wood and oil.

Bro. John Kerr was received by us from Yanceyville Church in 1875 and was very active in the affairs of the church until his death in 1879. His obituary appearing in the minutes of the Beulah Association of 1882 covering the more important activities of his life and is included here.

OBITUARY—JOHN KERR

Judge John Kerr, LL.D., distinguished as a jurist, orator, statesman, and above all as a devout Christian, was born in Pittsylvania county, Va., February 10, 1811, and was the son of the Rev. John Kerr, the most eloquent preacher of the gospel who has yet appeared in North Carolina or Virginia. Mr. Kerr was educated in Richmond, Va.; was the first law student of the late Chief Justice Pearson, and settled in Caswell, N. C., his father's native county, at the age of twenty-one, and was baptized in 1832 into the fellowship of the Yanceyville Baptist church by the Rev. J. J. James. Mr. Kerr was a decided Baptist and was called on by his brethren to fill many important positions. He was a trustee of Wake Forest College, vice-president of the Southern Baptist Convention, president of the Baptist State Conventions for many sessions, and frequently moderator of the Beulah

Association. He represented his county in the State Legislature; was in the Congress of the United States in 1852-53 and again in 1858-59; was Judge of the Superior Court during the war, and was again elected judge by the people in 1874 for eight years. He was the orator of the Mecklenburg Centennial celebrated May 20th, 1875. He was also a trustee of the State University, president of the North Carolina Historical Society at the time of his death, and received the title of LL.D. from both Trinity College and the State University.

When a young Christian his faith and zeal were so great that many predicted that he would follow his father into the pulpit, but worldly ambition tempted him into politics. God, however, was gracious to him, and restored his first love, and for many years before his death he became eminent for his godliness. He loved the society of Christ's children, and while he was attending to his judicial duties it was a common thing for this magnificently endowed man to forsake the fashionable circles, which eagerly courted his society, and find his chief delight in some humble prayer-meeting.

He was never ordained as a preacher, but no Sabbath was permitted to pass, no matter where he was, without his bearing witness to the love of Jesus, and his exhortations were all the more forcible because of his position on the bench.

He died Sept. 5, 1879, at his home in Reidsville, N. C., after a protracted illness.

F. H. JONES, Committee.

* * *

On December 24th, 1881, a motion was made and carried that the church and lot be put up and sold at public auction which was done and said sale was confirmed by the church in its meeting on February 25th, 1882. At the same meeting R. H. Wray, P. N. Howard and S. H. Ware were appointed a committee to get a deed for the new lot which was given by Bro. H. K. Reid and make arrangements for a new meeting house.

On April 4th, 1882, Bros. F. H. Jones, H. A. Brown, W. H. Wilson and P. H. Fontaine met at the Reidsville Baptist Church and constituted a presbytery for the purpose of ordaining Bro. B. H. Phillips of Caswell, a minister of Christ's gospel and after a thorough examination he was ordained.

RESIGNATION OF BRO. P. H. FONTAINE

On October 21st, 1882: "Whereas Bro. Fontaine has tendered his resignation of the Reidsville Baptist Church; Resolved that we deeply regret that an occasion makes it necessary for a dissolution of the connection which has so long and pleasantly existed between us as pastor and people.

"Resolved that in accepting his resignation we do so with heartfelt reluctance, assuring him at the same time of our unceasing attachment to him as a faithful, earnest and able minister of the Gospel of Christ, and in whatever portion of the Master's vineyard he may be called to labor he will carry with him the assurance of our prayers for his temporal and spiritual success."

On November 26th 1882 the new church was dedicated by Bro. Goodwin of Danville in the presence of a large audience.

On December 9th, 1882 a motion was made and carried that a vote of thanks be tendered Bro. P. H. Fontaine for superintending the building of the new church and also to the Presbyterian church for the use of their church during its construction, said vote of thanks to be published in the two papers of the town.

* * *

REV. B. H. PHILLIPS

On January 27th, 1883, Rev. B. H. Phillips was elected pastor and began his ministry the following Sunday. Dancing which was strictly against the rules of the church, was at its height of popularity as one of the social vices. It was for this reason Brother Phillips was asked to give it special consideration on his first appearance in the pulpit. At the business meeting it was voted that Brothers Tucker, N. Ware and J. S. Morrison attend to having twenty-four trees planted around the meeting house. Only one of those old

trees remains standing—a mute witness of the struggling years, a silent spectator of the march of time—spreading its drooping limbs as if in prayer, while its shadows fall like a benediction on the passers by, whether it be a band of the faithful seeking the fellowship of friends or communion with the great I AM; or a pilgrimage of sorrow seeking comfort for their tears while bearing their loved ones into God's house—The Port of Call on the Great Adventure.

It need not be wondered at that a motion to remove the tree was lost by an overwhelming majority when put to vote a few months ago.

Rev. B. H. Phillips was born in Carrol County, Tennessee May 6, 1854, but moved with his parents in early childhood to Clayton, N. C., where he grew to manhood. He was baptized into the fellowship of Selma Baptist Church on the third Sunday of November 1874. He attended Wake Forest College, graduating with the degree of Bachelor of Arts June 12, 1880. His first impressions that God was calling him to preach came to him while he was yet a student in college, but having planned to study law and also fearing that he might be mistaken he fought the call. About a year, however, after leaving school during an illness of typhoid fever he felt the call so strongly that he promised the Father that as soon as he was well again he would heed the call. His first sermon was preached in New Friendship Baptist Church July 3, 1881. On April 4, 1882, he was ordained at Reidsville, the ordaining presbytery being composed of Revs. F. H. Jones, Henry A. Brown, P. H. Fontaine, and W. H. Wilson.

Mr. Phillips was married to Miss Sarah Rominger of Forsyth County on December 23, 1880, and to this union five children were born, three of whom still survive. Also surviving are three grandchildren, and one great-grandchild.

The first year of his ministry he served country churches, being employed by the State Mission Board. Then in February 1883, he was called to become pastor of the Reidsville Baptist Church where he spent three happy and fruitful years, resigning in September, 1886, because of ill health. When he came to Reidsville the church was receiving aid from the Mission Board, but during his pastorate it became self-sustaining. He and Mrs. Phillips organized the church's first Ladies Aid and Missionary Society, and in appreciation of his work and interest in this phase of church work the ladies of the church erected a stone at his grave immediately following his death.

Mr. Phillips held pastorates in Rockingham, N. C., Alderson, W. Va., and Whiteville, N. C. It was from the latter place in August, 1890, that his health having completely given way he was compelled to give up the work and go to Colorado Springs in hope of regaining his health. He had waited too late though and returned to Reidsville December 20, 1890, Mrs. Phillips and the children having gone back there to live, and on January 29, 1891, he fell asleep in Jesus.

He realized the end was near and made preparation having asked that the text "By the grace of God, I am what I am," be used at his funeral. His mind was clear to the end and he met death without a fear, knowing that it only meant entering that eternal home where sorrow and weeping are no more. Mr. Wright said of him at his funeral, "He was a true Christian and staunch Baptist. He was faithful and true in the discharge of his duties, gentle as a woman, yet firm when need be—a man of great power and persuasion in the pulpit, and a beloved visitor in the homes of his people."

March 10th, 1883, a vote of thanks was tendered the proprietors of Redd's Piedmont and Star warehouses, and also the Messrs. R. P. Richardson, Henry Sampson, David Morris, H. K. Reid, and Dr. John Redd "for liberal and material aid rendered us in procuring necessary furniture for our pulpit."

On July 7th, 1883, the following resolution was adopted: "Whereas we believe that the interest of the church and the Cause of the Master demands it, Therefore be it Resolved: That the Deacons of this church be requested to hold a monthly meeting among themselves for the purpose of looking after the interest of the church, such as the finances, caring for the poor, and all other duties devolving upon them as deacons."

On October 5th, 1889, Dr. L. G. Broughton received as a member by letter.

October 11th, 1884, Mrs. H. K. Reid, Miss Ada Tucker, Miss Carrie Thacker, J. W.

Williams, Sr., and Scott Williams were appointed a committee to raise funds to buy a lot and build a parsonage.

September 24th, 1885, Brother Phillips being no longer able to fill his pulpit, Rev. W. L. Wright was called to the pastorate of the church. Bro. P. H. Fontaine was a visitor at this meeting. It was voted that Rev. Dr. Borroughs of Norfolk, Va., be asked to come here and deliver his celebrated lecture on "The Evacuation of Richmond" for the benefit of the Ladies Aid Society. Bro. J. W. Williams was appointed as a committee to attend to "odds and ends."

1885. The Baptist State Convention held its annual convocation at this church during the fall of this year but there is no record of its program in the minutes of the church.

BAPTIST STATE CONVENTION, 1885

The State Convention was held at Reidsville for the first and only time. Several of the meetings were presided over by Col. L. L. Polk, founder of the Farmer's Alliance and a distinguished North Carolina statesman. Brother F. P. Hobgood, Sr., read a report on the Baptist Orphanage. Elders D. W. Herring and R. T. Bryan, feelingly and modestly, told of their call from the Lord to the work of Foreign Missions and urged upon the congregation the corresponding duty resting upon the people at home.

Elders J. M. Henderson and G. W. Holland, fraternal messengers from the Colored Baptist Convention, were introduced and addressed the Convention.

On motion, Elders H. A. Brown, W. R. Gwaltney, S. F. Conrad and Bro. C. J. Watkins were appointed fraternal messengers to attend the Colored Baptist State Convention.

REV. W. L. WRIGHT, D.D.

William Lineberry Wright, son of David and Margaret Leach Wright, was born at Troy, N. C., August 31, 1849, of Scotch descent. His father was well educated, a preacher of unusual ability, and was one of the pioneer business men of the country. His duties called him away from home much of the time. Being the only child, his mother was his playmate, and had the unusual opportunity in shaping the character of her son. The growing boy attended the school of the little village. During these early years, he developed a well-rounded life—playing—working, on the farm, in the furniture shop, and feeding the flocks of sheep. It was here that he learned to be a great lover of nature, to handle tools in the workshop with skill, to develop thrift and executive ability. He was converted at Cross Roads Church, Montgomery Co., baptized in the Forks of Little River, and was made church clerk at the early age of sixteen years.

He enjoyed three terms of school at Jackson Springs Academy, Moore County, entered Wake Forest College in September 1874, and graduated five years later. He made an excellent record as a student, representing the Philomathesian Society as debater and orator. While at Wake Forest he was ordained by Drs. Taylor, Wingate, Royall and Glenn. He also served as pastor of New Hope, and Wake Union churches. During the summer months he was engaged in work in revival meetings. In May, 1880, he was graduated from the Southern Baptist Theological Seminary at Louisville, Kentucky, and the same month entered upon his pastorate at Hillsboro and Graham.

After six years of pastoral service he was called to Reidsville. Here a parsonage was built, the church building greatly enlarged, and many added to the membership. Dr. Mathew T. Yates died during his pastorate here, and Dr. Wright sent out literature to the pastors of the state for the purpose of having memorial services, and fifteen hundred dollars was raised for Foreign Missions, through these services. Dr. Len G. Broughton, a medical doctor, was a member of this church. After a serious illness he decided to enter the ministry. He later said "Wright affected my life as very few men ever have; and what little I am today is no little due to his influence." Some of the leading and loyal families who attended the church during Wright's pastorate were: Reids, Jones, Overmans, Whites, Morrisons, Tuckers, Allens, Blackburns, Lees, Thompsons, Penns, Burtons, Saunders, Gardners, Broughtons, and Romingers. A deep and beautiful friendship existed between the Wright family and the Reidsville church which has lasted throughout the years.

Dr. Wright was a man of striking personality. He was tall and stately, and he spoke with a ringing voice and earnest manner. His deep understanding of human nature enabled him to be a great comfort and help to people in all walks of life. He was always in earnest and enthusiastic about his work. His work with the young people was very outstanding; however, his chief devotion was to missions.

His last pastorate was at Leigh Street Baptist Church, Richmond, Virginia. This church had a large membership, and he always preached to a crowded house. His strong evangelical spirit made his ministry at Leigh Street full of blessing. The church facilities were improved. While pastor there, Dr. Wright was a member of the Foreign Mission Board, the Ministers Conference, and a trustee of the Woman's College, and attended all of the meetings regularly.

After serving the church six years, his voice failed. He was granted a leave of absence for a year, and spent several months trying to regain his health. When it became evident that he would not recover, he resigned and moved back to his boyhood home at Troy.

Here among the hills he loved so well, visited by old friends, surrounded by his dear wife and family of small children he spent the last of a brief, but rich and full life. He was laid to rest in the Reidsville cemetery near his two oldest sons, Royall and William.

April 22nd, 1888. A memorial service held in honor of Dr. M. T. Yates who died in China the 17th day of March, 1888. The pastor gave a discourse on the life and works of the deceased missionary. The church was decorated befitting the occasion.

During the early part of Brother Wright's ministry several stirring revivals were held and a large number of the influential people of the town, both men and women, were added to the church and it seems to have taken on new life from a financial as well as from a spiritual standpoint. Bro. M. A. Allen, as clerk, has left a record of which any church can be proud. For clarity, legibility and expression his church books cannot be surpassed.

When one is called upon to check the records of clerks for a hundred years seeking to evaluate both the spirit and the labors of the church during that period he is brought face to face with some important qualifications, or lack of them, in the offices of the clerk.

Country churches with a limited number of members are by circumstances forced to draft men to assume this the most important post outside of the pastor with the only qualifications to commend him are those of love and loyalty to his church. Even city churches with large memberships overlook important requisites in the naming of a man to fill this office. The clerk should be elected on the recommendation of a nominating committee thoroughly conversant with the needs of the office and the qualifications of the men or women who are available. Their first consideration is a man who will be there and on time. Who can write a good hand and who has a sense of neatness and of order. The business of a church is important and it is equally important that a faithful and accurate record should be made of it. A record that should not only incorporate the business of the church but tell the history of the church. There are facts that do not come under the regular business of the church, facts which so often magnify the spirit of the church and lend color to the story of the church when the historian seeks to perpetuate it in a more enduring form. These are the things that should be given special consideration so that the struggles of the past may lend strength to the efforts of today and inspiration for the conquest of the tomorrows.

January 6th, 1889. The first all-day Homecoming of which the church has record was held—"All then went home feeling better after having spent a day in the house of the Lord."

March 9th, 1890. "On motion C. A. Rominger was appointed to act with Dr. F. P. Tucker and L. L. Harroldson as a board of trustees for the Baptist Church to be built at Ruffin. The building committee reported that they had settled on a plan for enlarging the church. The plan is to take out most of the side walls and extend it twelve feet on either side, estimated cost \$2,000. The report was received and the same committee continued to complete the work."

April 29th, 1891. "Wednesday night April 29th, 1891. The church met in conference for the purpose of deciding the question of using other instruments in worship than the

organ. The question was discussed for some time and the vote taken which resulted in 49 votes against the instruments other than the organ and 54 votes in favor of instruments. It was declared by the chair upon the result of the vote that instruments other than the organ could be used in worship in this church."

June 28th, 1891 a call meeting of the church was held Sunday morning at which Brother Wright formally resigned as pastor of the church.

July 7th, 1891. The following resolution was adopted: "Whereas Rev. W. L. Wright the former pastor of this church, has resigned this pastorate, he who through storm and sunshine has guided us by his counsels, inspiring our hope and faith and strengthening by his zeal and piety, helpful and encouraging in every good work, stimulating and promoting in every way the influence of this church—therefore, be it resolved: First, that while we submit to the decision of our brother and former pastor we feel that we have sustained a great loss in being deprived of a pastor, so faithful and so beloved an under-shepherd who was always at his post of duty. Second, that we cherish his character and memory and pray God's richest blessings on his future life and work wherever his lot may be cast."

July 12th, 1891. A letter was read from Bro. R. T. Vann in which he declined to accept the call made to him by this church.

J. A. HOWARD

"At the close of Mr. Wright's pastorate, Rev. J. A. Howard of Baltimore was called. He served the church for about two years. During Mr. Howard's stay with us the church organized four Sunday Schools in the country. One of these developed into the Calvary Baptist Church, four miles west of Reidsville. The Thompsonville Church grew out of the Sunnyside Sunday School several miles east of Reidsville. It was during Mr. Howard's pastorate that Dr. L. G. Broughton was set apart to the work of the ministry. He preached his first sermon in the home of Mrs. S. N. White."—(Mrs. John R. Webster's *History of the Church*).

Feb. 28th, 1892: "It had been previously arranged that the ordination service of Dr. L. G. Broughton to the ministry be held at this the night service. Dr. Hall of Raleigh preached the ordination sermon, after which was the laying on of hands. Dr. Hall of Raleigh, Bro. Conrad of Winston, Bro. Alderman of Sampson and the pastor, J. A. Howard, assisted in the service."

August 2nd, 1893: "Bro. and Sister H. K. Reid presented to the church a deed for a lot of land in rear of church lot and running back to the burying ground. On motion a rising vote of thanks was tendered Bro. and Sister Reid for this valuable gift to the church."

August 16th, 1893: "On motion the church unanimously adopted Rev. F. M. Royall as its missionary to China, and agreed to take a weekly collection for that purpose. It was expressly stated that this church does not pledge itself to raise any specified amount but that our foreign mission collection be given to F. M. Royall. Brother Royall asked of the church the privilege of having the farewell meeting of the missionaries, Viz.; D. W. Herring, Bros. Crocker and Blaylock and F. M. Royall at this church on the 5th Sunday in October 1893, which was granted."

DR. F. M. ROYALL

Born: Warsaw, N. C.

Educated: Wake Forest College, Wake Forest, N. C., Southern Theological Seminary, studied medicine at Kentucky School of Medicine and Louisville Medical College.

Ordained in 1890 at Oliver's Grove Baptist Church.

Missionary: He went to China in 1891 under the auspices of the Frank M. Royall Society of the First Baptist Church, Reidsville, N. C. He served for 45 years on the continent of Europe, Asia, Africa, and America.

Honorary member of the International Mark Twain Society and of the Eugene Field Society, and a Fellow of the Royal Geographical Society of London.

October 15th, 1893: Bro. J. A. Howard offered his resignation as pastor of this church in the following words: "Dear brethren having received an urgent call to another field and trusting that the spirit is thus guiding me into greater usefulness, I hereby tender to you my resignation as pastor of your church. As I am needed at once by those who have called me and as you will be enabled the sooner to plan for the future, I ask that you release me with the close of this month.

"May 'the Shepherd and the Bishop of our Souls' direct you and me in the lines of fuller consecration and greater usefulness and bring us finally together where 'there shall be one fold and one Shepherd'."

November 22nd, 1895: Dr. Livingston Johnson was called to the pastorate of this church, which call he declined. R. Van Deventer was then called and declined.

June 10th, 1894: Bro. M. A. Adams accepted the call extended him by the church and began his ministry on the 24th.

REV. M. A. ADAMS

M. A. Adams, the oldest son of James Henry Adams and Elizabeth Parker Adams, was born in Wilson County, November 15, 1867.

He grew up on a farm and had few advantages, following the Civil War and during reconstruction days. He was very eager for an education and read everything he could borrow. He went to Littleton Academy where he worked his way through school. Later, he entered Wake Forest to study for the ministry.

While a student at Wake Forest, he married Florence Baugh of Wake County. To this union were born five children, four of whom are now living.

Mr. Adams held pastorates in North Carolina, Tennessee, Virginia and South Carolina. He also did work for the Endowment fund of Chowan Institute, and the Baptist Centennial fund. He worked with the Home Mission Board of North Carolina and was also well known as a successful evangelist.

At the time of his death he was a field worker for the United Drys of North Carolina.

Mrs. Adams died eight years before Mr. Adams. He died May 15, 1943. They are buried in Statesville, North Carolina.

PIEDMONT ASSOCIATION

July 4th, 1894: "On motion the following delegates were appointed to the Beulah Association with instruction to ask for a letter of dismission in order to join the new association now under consideration by some of the churches in and around Greensboro: C. A. Rominger, D. M. Moore and H. L. Morrison."

In the year 1894, this church with several others formed the Piedmont Association of which it is now a member. Thus, fifty years of our organization have been with the Beulah and fifty with the Piedmont association.

The following Constitution was adopted by the Association for the government of the several churches under its jurisdiction:

CONSTITUTION

Article 1. This Association shall be called the Piedmont Baptist Association.

Art. 2. It shall be composed of the ordained ministers who are members of, and those who may have pastoral charge within the Associational district, and three delegates from each church in the district aforesaid.

Art. 3. The said delegates shall before taking their seats produce letters from their respective churches showing their appointment as delegates.

Art. 4. The Associational session shall be held at least once a year.

Art. 5. The officers shall be a moderator and a Clerk and if deemed necessary by the Association a Treasurer likewise.

Art. 6. The Moderator shall be chosen annually but the Clerk shall continue in office at the pleasure of the Association.

Art. 7. The Association shall be clothed with authority only to advise the churches

touching all things pertaining to their interest, but shall in no case presume to direct or control them in reference to their own government or internal policy.

Art. 8. A Committee of Arrangements consisting of three members shall be appointed on the first day of each session to prepare and report the proceedings and to suggest topics proper for the consideration and action of the next annual Association.

Art. 9. Baptist Brethren not members of the Association who may be present at any session of the body, may on invitation of the body, take seats and participate in the debates of the Association.

Art. 10. At each session of the Association there shall be appointed an Executive Committee of five, in conjunction with the pastors, three of whom shall constitute a quorum whose duty it shall be to superintend and direct the missionary operations of the Association.

Art. 11. All committees shall be appointed by the Moderator unless otherwise ordered by the Association.

Art. 12. The Constitution may be altered only at an Annual Session of the Association and by a vote of two-thirds of the whole body present.

Art. 13. The rules of order of this body shall follow Mell's Parliamentary Practice.

M. A. Adams,
W. W. Rowe,
C. A. G. Thomas.

Nov. 30th, 1894: "A large congregation was present to witness the ordination services setting apart Bro. J. R. Kallam to the ministry. Bro. E. S. Pierce of Bethel Hill preached the ordination sermon and offered the ordination prayer. Bro. M. A. Adams delivered the charge to the candidate, and Bro. C. A. Rominger presented the Bible."

Jan. 1st, 1896: A call was extended to Dr. J. A. Mundy, of Wilson, N. C., which was accepted, he taking up the work Jan. 29th, 1896. He was a most excellent preacher and made many friends both in and out of the church membership.

Nov. 25th, 1897: The church suffered the loss of one of its most loyal and consistent members, in the person of H. K. Reid. A window was later placed in the church in his memory by his family, which continues to remind us of his many valuable contributions to the growth of the church.

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JAMES A. MUNDY, 1836-1910

Born in Amherst County, Virginia, where he was reared in a most interesting and pious family. He joined the St. Stephens Baptist Church in his youth and was baptized by Rev. T. W. Roberts, a missionary under the State Mission Board.

He was educated at Richmond College receiving his degree in 1859.

He was ordained to the ministry, the summer following, at Mineral Springs Church.

For ten years he served as pastor of country churches in Nelson, Amherst, and Appomattox counties. For two and one-half years he was principal of Fluvanna Institute.

In 1872 he took charge of the church in Blacksburg, Virginia, later accepting a call to Enon church near Hollins Institute. While pastor there he preached at Big Lick, now Roanoke, and organized here The First Baptist Church. After 3 years at Enon he accepted a call to Warrenton, N. C. While pastor there Wake Forest College conferred on him the degree of Doctor of Divinity. Resigning there he accepted a call to Greenville, S. C. For ten years the best service of his ministerial life was given to that noble church and cultured congregation. His next call was Wilson, N. C., and after two years he went to Reidsville, N. C., where he remained four years; going to Cabell St. Church, Lynchburg, Virginia. His health failed him, he retired from the pastorate and returned to his old home, near Allen's Creek, Amherst County, preaching in nearby churches when his health would permit.

Dr. Mundy was richly endowed with a fine intellect, which he studiously cultivated. He had an analytical mind, and became one of our most logical and practical preachers. His sermons were made very forcible by apt illustrations from Scripture, nature, and the

observations of the everyday duties of life. He understood human nature, and could adapt himself to any occasion. He was generally a quiet speaker, but when inspired by his subject he would rise in flights of oratory and eloquence, carrying his congregation with him and moving them to decisions for greater usefulness in the service of Christ. His sermons were so natural and logical that they would convince his hearers of the great importance of right living and activity for Christ.

In his last days he would frequently say: "I am ready whenever the Master calls me." He died of heart failure, and could not say anything when the end came. In the midst of his loved ones he calmly and peacefully passed away from his work on earth to his home in heaven. Loving hands and sympathetic friends laid him to rest in the beautiful cemetery in Lynchburg.

W. J. Shipman.

* * *

October 2nd, 1898: The following resolutions were read and adopted: "Whereas the independent mission plan has been given a sufficient trial to determine whether or not it was a better method of carrying the gospel to the heathen and planting the Cross of Christ on a benighted soil, and,

Whereas we have watched with anxious hearts the result of this work, we now feel satisfied that it is too weak in force and scattering in effect to reach the end desired, and,

Whereas we consider the work of the Board more effectual and far-reaching in its results, therefore be it

Resolved 1st. That our beloved leader in China, Brother F. M. Royall, be requested to unite his efforts in the Foreign Mission field with the Foreign Mission Board and work with and through it.

Resolved 2nd. That if Brother Royall is not willing to go under the direction of the Board, we feel it to be our duty to tender him his return passage to North Carolina.

Resolved 3rd. That we, as a church, deem it better to return to this great work through the Foreign Mission Board."

DR. J. Q. ADAMS

March 28th, 1900: Dr. J. Q. Adams accepted the call made to him on March 4th, and took up the work the fourth Sunday in April. Dr. Adams was a fine man and an excellence preacher giving his members in every sermon much food for thought of a most helpful character. He resigned Oct. 13th, 1901, to accept a call to Charlotte, N. C.

BIOGRAPHY OF JOSEPH QUINCY ADAMS, D.D.

Born in Edgefield County, S. C. in 1855.

Educated at Furman University, Greenville, S. C., the Southern Baptist Theological Seminary, Louisville, Ky., and the Graduate School, the University of Chicago.

Pastorates: Ebenezer Church, near Florence, S. C.; Rock Hill, S. C.; Asheville, N. C.; Reidsville, N. C.; Wadesboro, N. C.; Charlotte, N. C. where he built the Pritchard Memorial Church; Harmony, S. C., where he built a fine church; Forest City, N. C., where he built a church; Greenwood, S. C., where he built the South Main Street Church; Providence, S. C., where he built a church.

He died 1921 at the home of his son, Richard W. Adams, at Ridgeway, S. C. and was buried by the side of his wife at Wadesboro, N. C.

It is a striking coincidence that this little church should have had as its pastor a descendant of John Quincy Adams, President of the United States, and also has at this time a member of the church who is a Trustee and member of the Board of Deacons who is also a descendant of President Adams.

October 24th, 1900: The following resolutions were adopted and the 1st Sunday in November was selected as "Covenant Day" at which a roll of the church would be called and the Church Covenant and Resolutions were to be read:

1. "Resolved, That this church will expect each member to contribute steadily for its support, according to his ability, as God had prospered him.

2. Resolved, That this church will entertain and contribute steadily to the leading objects of Christian benevolence approved of, and supported by our denomination.

3. Resolved, That the religious education, of the young, and Bible study as represented in Sunday-school work, commend themselves to our confidence, and we will, to the extent of our ability, give them our sympathy and our aid, by both our personal co-operation and our contributions.

4. Resolved, That in our opinion, the use of intoxicating drinks as a beverage, and also, the manufacture and sale of the same, for such use, are contrary to Christian morality, injurious to personal piety, and a hindrance to Gospel truth; and that persons so using, making, or selling, are hereby disqualified for membership in this Church.

5. Resolved, That we emphatically condemn the practice of church members attending theatres and other similar places of popular amusement, as inconsistent with Christian profession, detrimental to personal piety, and pernicious in the influence of its example on others.

6. Resolved, That the members of this Church are earnestly requested not to provide for, take part in, or by any means encourage dancing, or card playing; but in all consistent ways to discountenance the same, as harmful to godliness in their associations and tendencies, and an offence to brethren whom we should not willingly grieve."

Sept. 4th, 1901: Letters granted 23 members of our church to organize a church at Three Forks, where the church has carried on a mission for a number of years. It is now known as Calvary.

Nov. 10th, 1901: After the resignation of Dr. Adams a call was extended to Rev. C. L. Greaves which was accepted and he began his ministry on December 8th. The task of remodeling the church, begun in 1890, was completed while Dr. Greaves was pastor. Soon after its completion Bro. Greaves decided to take a post-graduate course at the Seminary and it became necessary for us to look for another pastor.

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SKETCH OF CHARLES LUTHER GREAVES

The subject of this sketch was born in Nixoutan, Pasquotank County, N. C. in 1872. His father died when he was two years of age. He came under the influence of that saintly man of God, Rev. Josiah Elliott, when he was converted, and he became his spiritual father. God's call to the ministry came soon after conversion, so then began the struggle for an education.

He entered Bethel Hill school in Person County, where Rev. and Mrs. J. A. Beam were in charge and who were exceedingly helpful to the young preacher. He entered Wake Forest College where he was graduated. He served churches at Sanford, Pittsboro, Rockingham and Reidsville before entering the Southern Baptist Theological Seminary in 1904 and from which institution he was also graduated. Then he served pastorates at Hawkinsville, Ga., New Bern, N. C., Lumberton, N. C., Bowling Green, Ky., and died suddenly at fifty-five years of age in 1927 while pastor of Tabernacle Baptist Church in Raleigh, N. C.

He served on different boards of our denomination in each of the states in which he held pastorates, his advice being sought because of his clear reasoning. Not only was he a gifted and scholarly speaker, but a fluent writer, his writings often appearing in our Baptist periodicals. At the time of his death he was writing expositions of the Sunday school lessons for the Sunday School Board.

* * *

August 2nd, 1903: "Bro. Rufus Pearson feeling that he had been called of God to preach his gospel, and our pastor having had frequent talks with him on the subject, stated that he believed Bro. Pearson to be sincere and requested the church in behalf of Bro. Pearson to grant him license to preach, on motion license was granted."

Sept. 11th, 1904: A call was extended W. R. Bradshaw, of North Wilkesboro, which was accepted and he began his active ministry on January 1st, 1905. He served the church with unselfish devotion until called by the State Mission Board to take up the missionary work in Western North Carolina.

In the field of Evangelism this hero of the Cross stood out as one of the greatest among the ministers of North Carolina. He conducted evangelistic services in every county in

the western section of the State. Under the influence of his spirit-filled messages two thousand seven hundred people have been converted. One would be unable to number the many whose hearts were touched by his soul-stirring messages.

DR. W. R. BRADSHAW

Born: Burke County, N. C., July 14, 1866.

Educated: Wake Forest College, Wake Forest, N. C.

Ordained in 1892 at North Catawba Church.

Pastorates: Moravian Falls, N. C.; North Wilkesboro and Wilkesboro, N. C.; Reidsville, N. C.; In 1908 made evangelist of the State Mission Board for Western North Carolina; Hickory, N. C.; Morganton, N. C.; Windy City, N. C.; He represented the State Mission Board for 25 years and served 50 years as a minister.

* * *

DR. B. VAUGHN FERGUSON

Oct. 7th, 1906: "Bro. Vaughn Ferguson feeling that he had been called of God to preach the Gospel, asked the church to grant him license to exercise his gifts. On motion license was granted him."

From here Brother Ferguson went forth to preach the Gospel and to become one of the outstanding preachers of the Southern Baptist Convention. He is now pastor of the First Baptist Church, Fort Smith, Ark.

It is true that Dr. Ferguson was ordained while at Sandy Creek, Virginia, but here he was converted and baptized, here he was licensed to preach, and here he calls home.

It is well to note that many metropolitan churches with their diluted doctrines rarely ever ordain a minister, and yet here is a country church which has sent eight into the field, two of them Doctors of Divinity—a record of which we might well be proud. Would that Robertson, Dodson, Jones and Fontaine could look upon the fruits of the vine tree planted by the waters of old Hogan's Creek and realize that their work was not wrought in vain.

Born in Floyd County, Virginia, July 12, 1883.

Baptized in Reidsville Baptist Church, May 8th, 1904, by Rev. C. L. Greaves.

Licensed to preach by Reidsville Baptist Church, October 7th, 1906. W. R. Bradshaw, Pastor; R. L. Hubbard, Church Clerk.

Ordained to preach by Sandy Creek Church, (Near Ringgold, Va.) April 24, 1909. J. A. Beam, and F. H. Jones composed the ordination council.

Student pastorates served: Sandy Creek, Virginia; Mebane, N. C.; Forestville, N. C.; Brassfield, N. C.; Berea, N. C.

Full time pastorates served: West Durham, North Carolina, 1914-1916; First Baptist, Fort Smith, Arkansas, 1916 to present time. Served as President of the Arkansas State Convention.

Education: Graduated from Wake Forest, 1912. Was in Southern Seminary, Louisville, for two years, Doctor of Divinity conferred by Ouachita College, Arkadelphia, Arkansas, 1919.

During his thirty-year pastorate at Fort Smith he has received into the church 4,127 by baptism and 3,575 by letter. The church has grown from 500 to 3,500 with a staff of six full paid workers.

* * *

THE FIRST BAPTIST CHURCH

DR. WILLIAM HEDLEY

After the resignation of Dr. Bradshaw, Rev. Wm. Hedley of Danville, Va., was called and began his ministry March 3rd, 1907. It was during his pastorate in 1909 that the name of the church was changed from the Reidsville Baptist Church to The First Baptist church. A name which it is hoped will carry until the end.

The interior and the exterior of the church were greatly improved while he was here

and we reluctantly gave him up to accept a call to Richmond, Va. Dr. Hedley tendered his resignation to take effect the last Sunday in September, 1911.

On November 30, 1933, after a brief illness in his home in Richmond Dr. William Hedley fell on sleep. Dr. Hedley had been pastor of the Ginter Park Baptist church exactly sixteen years. He began his pastorate with this church on the first Sunday in December, 1917, the same day that I began my pastorate at the Barton Heights Baptist church. For nearly eleven years we were neighboring pastors. During those years our relations were as cordial as could be desired—in fact, they grew into a strong and intimate friendship which continued without interruption until his death.

On several occasions it was my esteemed privilege to room with him while attending the meetings of the Virginia General Association. These experiences from year to year I looked forward to with pleasant anticipation and now look back upon them with happy reflections. Through these associations I feel that I came to know Dr. Hedley more intimately than was given to very many to know him. With the increasing intimacy of our friendship I came to appreciate highly his sterling qualities of character. He was an Israelite indeed in whom there was no guile. By nature he was a quiet and unassuming soul. He never advertised himself nor allowed himself to be advertised. To appreciate him fully one had to know him intimately. This was my high privilege for nearly a score of years.

Dr. Hedley was born in England in 1870 and came to America in 1892 to attend the Southern Baptist Theological Seminary in Louisville, Ky. He was graduated from the Seminary in 1895 and took as his first pastorate a field of churches in Pittsylvania County, which he served for six years. He then became the first pastor of the Lee Street Baptist church in Danville. From Danville he went to Reidsville, N. C., where he held a brief pastorate. From here he returned to Virginia and became the esteemed pastor of the Ashland Baptist church. From Ashland he came to Richmond to be the first pastor of the newly organized Ginter Park Baptist church.

In 1922 he was honored by the Randolph-Macon College with the degree of Doctor of Divinity. This honor was conferred upon him in recognition and appreciation of the fine services which he rendered to the college students while in Ashland. This was a beautiful tribute from a Methodist college and indicated something of the high regard in which he was held by other denominations. For a number of years he was the efficient secretary of the Ministerial Union of Richmond and was elevated from this position to the presidency of that body, an office which he filled with credit to himself and honor to the denomination which he represented.

Dr. Hedley was an able preacher. He was always thorough in the preparation of his messages, clear and forceful in his delivery. He was a thoughtful preacher. No one could sit under his ministry without receiving from his messages and his spirit a blessing. He was a good pastor. He was warm-hearted and sympathetic. The burdens of his people were his own burdens. He was a true friend and a brother beloved. He was public-spirited. He was always interested in public affairs and gave himself in unstinted service to his community. A brother minister recently said of him, "He was the most heavenly-minded man I ever knew." Death was to him an incident in life. He had expressed himself as desiring to fall on sleep and wake up in heaven. His going from among us leaves a vacancy in our hearts and in the ranks of all those who love Christ and His Kingdom. But while his going is our loss, it is his eternal gain. I sympathize deeply with his family and his church in their loss, but rejoice with him in his victory.

—George T. Waite.

Since the removal of the church in 1871 to Reidsville, as the Reidsville Baptist Church, evangelistical services have been held under the leadership of Elders J. B. Richardson, P. H. Elsom, P. T. Hale, F. H. Martin, Holmes of Danville, Jones of Caswell, C. O. Durham, J. B. Hartwell, a missionary to China, J. H. Dew, John A. Wray and O. E. Bryan. There were doubtless others of which no record was made.

Elders J. M. Williams, J. H. Lamberth, C. A. G. Thomas, O. L. Stringfield, Calvin Jones, Davis and Jordan are recorded as visiting speakers. It was the custom of Elder

Elias Dodson, who assisted in organizing the church in 1850, to hold revivals and visit the church from time to time. His last visit in a missionary capacity was on Jan. 21st, 1882.

On Jan. 4th, 1912, Dr. C. J. D. Parker of Portsmouth, Va., assumed the active duty of the pastorate but remained with us only a short time, resigning on Jan. 26th, 1913. Dr. Parker was a splendid preacher—one of the very best.

DR. C. J. D. PARKER

C. J. D. Parker was born January 27th, 1873, in Hertford County, North Carolina, in the progressive farming community of Menola, where unusual advantages were made available through schools conducted by devout Quaker teachers from Guilford College, North Carolina.

Wake Forest College was always dear to his heart for it was at Wake Forest that he received his college training.

After leaving college he was ordained at his home church, Hebron, in the Menola community, and for about eight months did mission work in several churches around New Bern, North Carolina, under the direction of the State Mission Board and the Middle Street Baptist Church in New Bern. Dr. S. J. Porter was pastor of the Middle Street Church at that time, and Mr. Parker always valued the good advice of, and the close association with Dr. Porter, and the practical experience he received while serving on that field.

The first year of his Seminary training was at Crozer Theological Seminary, and then he entered our Southern Baptist Theological Seminary at Louisville, Ky.

His first regular pastorate was in Durham, North Carolina, at the Second Baptist Church, now called the "Temple Baptist Church." Here he served as pastor from 1898 to 1905, and experienced unlimited joy working with the young people. Many of these boys have made a splendid record for themselves and for our Baptist denomination; among them familiar to all of us are: Dr. J. B. Weatherspoon, teacher in our Southern Baptist Theological Seminary in Louisville; Dr. Preston Epps, Dr. J. Henry Highsmith, Prof. L. B. Pendergraph and many others. Mr. Parker always called these 'teen age lads "my boys," and he never got away from that affectionate term for them when they became men of prominence.

The Fourth Street Baptist Church in Portsmouth, Virginia, was Mr. Parker's second pastorate. He served this church from 1905 to 1912; thus his second pastorate was for seven years.

His third and shortest pastorate was in Reidsville, North Carolina, where he served the First Baptist Church for fourteen months from January, 1912, to March, 1913, but as long as he lived he claimed many true and loyal friends of this church, as well as in other denominations in Reidsville. Mr. Parker left the Reidsville church to accept what he felt was a larger field for service at Moffett Memorial Baptist Church in Danville, Virginia.

He entered upon his duties as pastor of Moffett Memorial Church on March 1, 1913 and served this church and community faithfully and untiringly for twenty-two and one-half years, until broken health no longer permitted him to work. He died September 5, 1935, after a life of active and untiring service for his master.

March 16th, 1913: Dr. Fred Brown of Louisville, Ky., was unanimously called to the pastorate, which he declined. Bro. Fred Collins of Lumberton, N. C., was secured as a supply for two months, after which he was elected to the pastorate of the church.

DEATH OF GOV. REID'S WIFE

A page in the minutes was dedicated to Mrs. Reid which reads as follows:

"God in his infinite wisdom has seen fit to take from earth to heaven the soul of Sister Henrietta Settle Reid having departed this life March 2nd, 1913.

"No more beautiful life has been in our midst, being the soul of culture, refinement and above all a consecrated Christian. Truly a mother in Israel. She died a beautiful triumphant death: May the bereaved find comfort in her Savior."

(Mrs. Reid was the wife of Gov. David Settle Reid, who was not a member of any church but he worshipped regularly with Mrs. Reid and contributed to the causes of the church.)

REV. E. N. JOHNSON

April 19th, 1914: Bro. F. T. Collins tendered his resignation and in July Bro. E. N. Johnson was called as pastor and began his ministry on September 20th. He did much for the church during his pastorate of seven years. The pipe organ was installed, a new educational building was completed and Miss Bertie McCullough in co-operation with the Edna Cotton Mills was employed as assistant pastor and city missionary. October 9th, 1921 Bro. Johnson resigned as pastor of the church.

REV. ELBERT NEIL JOHNSON

Born: Delway, Sampson County, N. C., Feb. 3rd, 1885.

Educated: The Dell School, Wake Forest College and The Southern Baptist Theological Seminary.

Baptized: Rogers' Mill-pond, September, 1896.

Ordained: Rose Hill, N. C., July, 1909.

Married: Francis Livingston Johnson, daughter of Dr. and Mrs. Livingston Johnson, Raleigh, N. C., Oct. 1st, 1913.

Pastorates: The First Baptist Church, Morganton, N. C., 1912-14; First Baptist Church, Reidsville, N. C., 1914-21; First Baptist Church, Dunn, N. C., 1921-28; Mount Olive Baptist Church, Mt. Olive, N. C., 1929-37; Fair Bluff and Bear Swamp Baptist Churches, Fair Bluff, N. C., 1937-.

* * *

December 4th, 1921: The Rev. W. E. Goode of Roxboro, N. C., was called as pastor beginning his ministry on Jan. 1st, 1922. He remained with us seven years during which time he greatly endeared himself by his kind and sympathetic attitude and scholarly presentation of the Word. The present parsonage was built during his administration. He was greatly influential in securing a Bible School Teacher for the Public Schools, while it was an experiment in Frontier Religion it turned out to be one of the most progressive things that our church and our city has ever done in a religious way. Like all movements it had its difficulties especially as to plans for financing. After two or three years and the value of its work became recognized, the progressive citizenship of the town set up an organization similar to the Red Cross and it became the easiest drive of all to secure the necessary funds to keep it going. In a community where anti-missionary and anti-Sunday school churches had such a strong hold it proved the only means of interesting a large number of the young people in Bible study, afterwards developing into the very best workers in the Sunday School and Young Peoples' Departments. It was also during Bro. Goode's ministry that women were added as members of the Board of Deacons but after a few years they asked to be relieved of this responsibility that they might give more time to the other work of the church.

REV. W. E. GOODE

Born: Rutherford County, N. C.

Educated: Wake Forest College, Crozier and Southern Baptist Theological Seminaries.

Baptized: High Shoals, N. C. at the age of ten.

Ordained: Boiling Springs Church, Sept. 27th, 1907.

Marriages: First, Miss Essie Hamrick, Boiling Springs, N. C., 1905; Second, Miss Bessie Futrell, Scotland Neck, N. C., 1935.

Pastorates: Leaksville, Marshall, Spring Hill, Aberdeen, Maxton, Roxboro, Reidsville, and Scotland Neck, all in North Carolina.

REV. T. L. SASSER

Born: August 25, 1888, Wesson, Miss.

Educated: Brookhaven High School, Brookhaven, Miss., Mississippi College, Southern Baptist Theological Seminary, Baptist Bible Institute. Principal—Providence High School, Verna, Miss.

Pastorates: Eastabuchie Baptist Church, Eastabuchie, Miss.; Brooksville Baptist Church, Brooksville, Miss.; Garyville Baptist Church, Garyville, La.; Secretary, Army Y. M. C. A.; Liberty Baptist Church, Buncombe County, N. C.; Murphy Baptist Church, Murphy, N. C.; First Baptist Church, Reidsville, N. C.; Now, Superintendent of City Missions, in the Piedmont Association.

Married: Miss Josie Oliver, 1912. One son, Thomas Livingston Sasser, born February 17, 1927, died, May 25, 1944.

After eight years Bro. Goode resigned the pastorate to accept a call to the Baptist church at Scotland Neck, N. C. A call was extended to Rev. T. L. Sasser of Murphy, N. C., which he accepted. He began his ministry Dec. 13th, 1928, and for 15 years gave himself wholeheartedly to the work of the church. He was pre-eminently a pastor—a shepherd who knows his flock and found favor in administering to their needs. He possessed to a marked degree that rare faculty of finding friends. His ability to analyze and interpret human nature enabled him to single out those friendships he could enjoy and his innate sense of loyalty bound them together. He lived with his people, bore their griefs and carried their burdens, and his very presence was healing to the sick and comfort to the sorrowing.

He inspired his congregation to labor with him by having them share with him the work that belongs to the pastor. Every layman was an assistant to the pastor.

His outstanding qualification was his passion for the Master, and his second was his utter disregard for time and the clock.

During his pastorate and under his leadership the church was refinished and the Sunday school plant rearranged and refinished. He projected new and efficient plans of financing local church work and community interests directly related to the church. He marshaled the churches of all denominations in a successful drive to defeat the efforts of some to establish liquor stores in the County.

Bro. Sasser inaugurated a Mother's Day program in the church whereby the oldest mother was singled out for special recognition, with prayers, with music, and with flowers paying homage to those who have grown weary but undismayed in the Master's vineyard. The following mothers have been so recognized: Mrs. N. C. Thompson, Mrs. S. N. White, Mrs. Will Williams, Mrs. W. J. Cardwell, Mrs. Susan A. Coleman, Mrs. Belle Black, Mrs. J. A. Kemp, Mrs. J. S. Pinnix, Mrs. M. L. Rice.

From a simple beginning it developed into the day of days in the calendar of this church. They came from every home and hearthstone to honor a tender memory and pay tribute to a blessed reality; they came from every hill and dale to pay homage to their presence, and lay a benediction on their gray hairs.

The church, while paying tribute to its oldest mother, through it sought to honor all of its mothers, and to bring them to a realization of their grave responsibilities and to a consciousness of their glorious opportunities. For it is they, by their kind words and gentle demeanor, who lend courage to the storm tossed souls sailing the tempestuous sea of life; giving comfort to the lonely and weary as they search for an oasis in the trackless sands of time; rekindling the fires of faith and hope smothered by the ashes of indifference, holding them all with the cords of their love as they bound the hearts of them that walked along the evening road to Emmaus.

Bro. Sasser was ably assisted in his work by Miss Mary Ellen Wiley, as Educational Director, now Mrs. Edwin Dozier, doing missionary work in Japan until the beginning of the war and continuing the work in Hawaii until she and her husband can return. Miss Annette Donovan followed her and was a very efficient worker.

Henry E. Love worked with us during 1936-37-38. He resigned to go to the First Baptist Church in Jackson, Miss. After the resignation of Henry Love, January 1st, 1939, Rush McDonald was elected assistant to the pastor but declined. Gerald K. Ford, of Asheboro, N. C., was then elected and began his work on May 7th, 1939, resigning one year later to accept the pastorate of three churches in and around New London, N. C. Dr. L. S. Gaines of the First Baptist Church of Lexington, N. C., Rev. J. Ben Eller of Asheboro Street Baptist Church of Greensboro, N. C., Rev. T. L. Sasser, Rev. J. C. Gillespie, Rev. D. W. Overby and R. R. Saunders constituted a presbytery which examined and ordained him for the ministry.

Miss Judith Eller, daughter of Rev. J. Ben Eller of Greensboro, worked with us in 1941 and like so many good workers left us to get married. During the war we had to do without an assistant when we needed one most.

In 1942 the matter of keeping up with all of our service men lay heavy upon Bro. Sasser's heart, to that end the church appointed a committee of five to keep in touch with all service men wherever located and to send *Open Windows* regularly to each member of the church who is now in or may be sent to military camps. Brother Sasser kept up a personal correspondence with many of the boys and sent bulletins from time to time to all of them.

If you have read *The Gauntlet* by James Street, and overlooked this one paragraph, then you have missed the heart of his message, wherein the gauntlet is laid down to all who preach the name of Christ:

"The answer was so simple that the young minister couldn't understand it, for in snatching for the stars and the never-never nebula of an ever-ever infinity he was overlooking the beauty and truth of grass and clouds. In seeking a great river, he hadn't learned the importance of brooks; that the easiest way to find a river is to follow the nearest brook.

"In those days the young minister never considered the difference between a crusade and a quest. He dreamed of charging into Zion and grasping the Holy Grail from faltering hands, then holding it aloft in its splendor while the world thundered hosannas. He didn't know that the Grail is the troubled heart of mankind and that God is Humanity."

Brother Sasser hadn't read *The Gauntlet* then but he had lived it, and in living it he found satisfaction in administering to the common needs of humanity—body, mind, and soul; contentment in brooks and solace in the troubled heart of mankind.

The true history of his pastorate can never be written only as it is transcribed into the lives of those that know and love him.

He had the faculty of drawing the best preachers of the denomination as guest speakers in his pulpit. Among whom were Dr. Kerr Boyce Tucker, Dr. C. E. Maddry, Dr. Chas. E. Brewer, Dr. Carlyle Campbell, Dr. Luther Little, Jacob Gartenhaus, Clyde Baucom, J. H. Smith, R. C. Foster and J. N. Evans and others.

During Rev. T. L. Sasser's pastorate he was assisted in revivals by the following: Dr. W. W. Hamilton, Rev. Marshall L. Mott, Dr. Zeno Wall, Rev. E. W. Holmes, Dr. J. Clyde Turner, Dr. B. V. Ferguson, Rev. N. L. Bannister and Rev. J. H. Saunders. Rev. Rush McDonald held a Junior Revival in the Young People's Department.

April 1st, 1942: A union revival was begun in one of the warehouses with the First Baptist, The Temple Baptist and the Penn Memorial Baptist Churches participating. Under the inspiring preaching of Dr. B. Vaughn Ferguson of Fort Smith, Arkansas, 48 members, were added to the church roll.

During Brother Sasser's pastorate, Brother Gillespie a member of our church was sent to the missionary field in China.

ARTHUR SAMUEL GILLESPIE, Th.M., Ph.D.

Born: June 21, 1902.

Parents: Rev. and Mrs. James Craig Gillespie.

Baptized: May 4, 1913.

Ordained: April 1, 1923.

Educated at Mars Hill College, Wake Forest College, Southern Baptist Theological Seminary.

Married: Miss Pauline Montague Pittard, September 14, 1930.

Churches served: Angier Baptist Church, Angier, N. C.; Angier and Lillington Baptist Churches, Harnett County, N. C.

Southern Baptist Missionary to China July 23, 1931; Acting President, China Baptist Theological Seminary, 1941; 1942-43, in Japanese prison camp; 1944, Wake Forest Baptist Church (acting Pastor).

July 11th 1943: "At close of morning preaching service, a meeting of the church was held, with S. F. Wells, Chairman of the Board of Deacons, presiding. The following letter, dated July 11th and addressed to the church was read by the church clerk.

"Dear Friends:

"You have long been the depth and center of my love and interest. Being bound with you by the strong ties of Christian faith and hope has been with unwavering continuance close to my chief joy.

"Your love manifest in self-sacrifice, constant loyalty and never-failing forbearance has made the work of the day a pleasure and the rest by night peaceful and refreshing.

"In the course and turn of events the day is near when I must leave these joys of daily fellowship and be content with the cherishing of them in memory which I shall always do.

"A call has come to me to give my full time to the work of Piedmont Baptist Association of which our church is a member. The Home Mission Board of the Southern Baptist Convention will co-operate with the Association in establishing and maintaining this much needed work.

"Having a strong conviction that I should enter this open door, I hereby present my resignation from this pastorate effective August 31st, 1943. I am accepting the new position in the firm belief and expectation that you as a church and as individuals will give your full support to the project which is to be a permanent feature of the associational work. In all sincerity, I am,

Yours,

(signed) T. L. Sasser"

August 15th, 1943. The proposed celebration of the centennial of the founding of the church to be held on August 15th, 1944, was discussed in open session. A committee composed of R. R. Saunders, Chairman, R. T. Burton, T. L. Gardner, Col. F. P. Hobgood, and Mrs. C. A. Penn was named as a General Committee to make the necessary arrangements and recommend to the church the things they considered necessary and desirable for this celebration.

September 5th, 1943: "On the evening of September 5th, a farewell service was held in honor of our beloved pastor, T. L. Sasser and his family, and a gift of \$1,000.00 was presented to him by the church as a small token of its esteem for him and his family and for the fine service he has rendered over a long period of years. The Board of Deacons was represented by K. K. Lively, Jr.; the W. M. U. by Mrs. R. R. Saunders; the Baraca Class by C. H. Saunders; the Young People of the Training Union by Mrs. Floyd Moore; the Young Peoples' Dept. of Sunday School by James Gillespie, Jr., all of the First Baptist Church. Also present and making short talks were: W. A. Trotter from Main Street Methodist Church, Rev. M. S. Huske from Presbyterian Church, Rev. Joe A. French from the First Christian Church, Rev. J. J. Powell from the Lindsey Street Methodist Church, Rev. D. W. Overby from the Penn Memorial Church, Mayor J. N. Hester and R. R. Saunders. The following resolution was presented and passed by the church: 'Our highly esteemed leader and beloved associate, Rev. T. L. Sasser, having rendered his resignation as Pastor of the First Baptist Church of Reidsville, N. C. We, the members and officers of said church, do hereby adopt the following resolution: Whereas,

we feel that through the wisdom, leadership and efforts of Mr. Sasser, while pastor of this church, that the church has made great spiritual advancement in its influence for good and to the glory of God; there has developed a most wholesome cohesion in the work and fellowship of the church-family, due in no small measure to his untiring devotion and executive direction; and the material and financial condition of the organization has been brought to a substantial basis: Therefore be it resolved: That while we sincerely regret his going, which we regard as a personal loss; yet we feel that it is our duty to accept his resignation in order that he may be free to carry out his plans, in a larger field of service to God and his fellowman; that we take this opportunity to assure Mr. Sasser of our continued love for him and interest in him and the work he is entering, and that our prayers shall follow him wherever he may be called."

Dr. Howard L. Weeks of Chapel Hill, N. C., was engaged as a supply pastor until a regular pastor could be elected. He began his work in October, 1943, and ministered to the church until May 1st, 1944, when Dr. John M. McGinnis of the Southern Theological Seminary of Louisville, Ky., became the regular pastor of the church.

DR. HOWARD L. WEEKS

Born in Missouri.

Married: Miss Musella Roberts of Canton, Mo.

Educated at Westminster College, Fulton, Mo.; Southern Baptist Theological Seminary; Columbia University.

Pastorates: First Baptist Church, Canton, Mo.; First Baptist Church, Palmyra, Mo.; First Baptist Church, Kirksville, Mo.; First Baptist Church, Vicksburg, Miss.; Watts St. Baptist Church, Durham, N. C., (its first pastor); Cottage Ave. Church, Bluefield, W. Va.; Retired and located at Chapel Hill, N. C. to do supply work. Supplied at First Baptist Church, Reidsville, N. C., September, 1943-May, 1944.

Dr. Luther Little assisted Dr. Weeks in a revival during his pastoral care.

IN CONCLUSION

Hogan's Creek has exerted a tremendous influence on the religious life of the community and of the county, an influence that has no metes and bounds. May we look back in retrospect beyond the years to the sure foundation which was laid by our pioneer missionaries and seek to catch a glimpse, if we can, of the courage and confidence that prompted these forgotten men of God as they sought to build a state and nation upon the sure foundation of Jesus Christ—and in looking lay hold to the verity of that great spiritual truth, that so surely as you sow today, so surely, you will reap tomorrow.

The record of man's search for God is a long and thrilling chapter in the adventure of the human soul. In moments of distress man has cried out, "O, that I might find him." In hours of greater confidence he has said, "Thou hast made us for Thyself. Our hearts are not at rest until they find their rest in Thee." At the same time the Scriptures tell us God has been trying to find man. This attitude of God is portrayed in one of our old hymns, one line in which, runs: "O, love that will not let me go." In the church these quests come to an end. Here man and God may stand face to face.

The comfortable pews, the soft carpet, the soothing tint of the walls seem to say, "Hither come for here is found rest and balm for every wound." Let the individual worshiper come in alone, as all of us ought often to do, remain a little while in such a reverent atmosphere, and he goes forth with

strength renewed, say to himself "As the marsh hen secretly builds her nest on the watery sod, Behold I will build me a nest on the greatness of God." Let a congregation gather here to unite in singing the great hymns of the ages, to join in the reading of the Scriptures, to offer fervent prayer, and to listen to the words of urgent exhortation, and they can hardly escape the mood of worship, and after a brief hour go away with their hearts singing: "In the day of trouble He shall keep me securely in His pavillion."

One hundred years of Love, one hundred years of Labor and one hundred years of Loyalty since those few devout followers of our faith, founders of our church, gathered under a shaded canopy of mighty oaks to erect an altar in the midst of His people.

What a communion of peace and fellowship, what a consecration of interest and effort, what a dedication of time and talent as it journeyed from one place to another. Faith expressed in works laid the foundation of our commencement. They will rear and cement the coping stone of its completion. Youth and old age have found a trysting place in its silent walls and death and marriage have woven their own traditions around its unpretentious edifice. And wealth and poverty, leisure and want have found a meeting place within its quiet interior.

A record of tolerance and intolerance, selfishness and unselfishness, charity and parsimony has been its history as it sought to throw off the mantle of lethargy and narrow-mindedness that oft would smother it to death, while seeking to clothe itself in garments of virtue and righteousness.

Winter comes and its ice-covered towers and spangled eaves keep a calm vigil among the proud and majestic remnants of primeval forest that once towered here and now cast their peaceful shadows upon the scattered tombs as the vespers chime their evening lullaby.

Romance comes with spring and treads its soft-hued aisles with ecstasy, while the sunshine filters through its stained glass windows to spread a carpet of tinted beams along the path of brides. Under its ceiling and around its altar the boys and girls in uniform have come for a blessing and a benediction as they left us and an accolade of prayers followed them beyond the seven seas and back again as they came in quest of the same kindly ministration.

Baptists have accepted the responsibility of carrying out the commission of the Master as they see it according to New Testament teachings, with the hope of ultimately being included in His church.

As members of that church, too few of us realize what a glorious privilege it is to be in partnership with God, too few of us take time to meditate upon his glorious promises.

See how God blessed the church by wedding it to Jesus.

See how He exalts it: "I will set a plumb line in the midst of my people and I will not again pass by them anymore."

See how he magnifies it: "And the angel stood by saying rise and measure the temple of God, and the altar and them that worship therein. In all places where I record my name I will come unto thee and bless thee."

See what a refuge he has made of it for weary souls: "Knock and it shall be opened unto you, come and ye shall find rest."

See how impregnable he has made it: "On this rock (the rock of love and charity) I will build my church and the gates of hell shall not prevail against it."

A few Sundays ago I heard one of the greatest preachers of the South say that no matter how many degrees a man might receive at the world's greatest universities he was poorly educated who was not well versed in the realm of religion.

He might be the world's greatest mathematician but it was of little value to him if he did not know something of the Geometry of God; he might wield the pen of a Shakespeare but how faulty was his writings if he did not know something of the Literature of Love; he might be a second Beethoven and maestro of all the symphonies but what a discord would be his postlude if he could not play "Nearer My God to Thee"; He might wield the brush of a Michael Angelo but what profit it him if he could not paint in his heart a picture of Christ and the Cross.

The Christian Church is the only hope for the ills of this world. A consecration to it by its membership and an infusion of its ideals into the body politic is the only hope of restoring order out of chaos and bewilderment in which the world is seething and which is growing more fretful every hour.

In that farewell soliloquy of St. Paul in which he sums up the whole of life—past, present and future; we have perhaps the most classic pronouncement that ever fell from the lips of man, and one which gives more life to the Christian religion than any other, and more hope to the dying penitent except those of the Master in the 14th Chapter of John. I don't think that Paul was thinking so much about the welfare of his own soul when he uttered those words, as he was, about the welfare of the great ideas for which he had so loyally striven, so faithfully espoused. I think he must have been looking down the vista of the years, and wondering if there would follow in his steps, men, or a group of men, who would carry on the great task he had undertaken; men who would turn their backs on their environments, their teachings, and their friends, and family if need be, as he had done, to follow—simply but loyally, the rule of the Master as specifically laid down in His Holy Word.

And as we stand here nearly two thousand years after Paul's age and look back in retrospect over the turbulent tides of time, looking unto the things we have striven for and unto the things we have achieved, I feel that we as a group can, truthfully as any other, say with Paul of old: "*We have fought a good fight, we have kept the faith.*"

THE FIRST BAPTIST CHURCH

Sunday morning, December 12, 1909. After preaching, the church met in called conference. The Deacons submitted the following Preamble, Church Covenant, By-Laws and Rules of Order which were unanimously adopted by the church:

PREAMBLE: That at such time as this proposed Covenant, Constitution and By-Laws shall go into effect all other Constitution and By-Laws shall be revoked.

CHURCH COVENANT

Having been led, as we believe, by the Spirit of God, to receive the Lord Jesus Christ as our Saviour, and on the profession of our faith, having been baptized in the name of the Father, and of the Son, and of the Holy Ghost, we do now, in the presence of God, angels, and this assembly, most solemnly and joyfully enter into covenant with one another, as one body in Christ.

We engage, therefore, by the aid of the Holy Spirit, to walk together in Christian love; to strive for the advancement of this church, in knowledge, holiness, and comfort; to promote its prosperity and spirituality; to sustain its worship, ordinances, discipline, and doctrines; to contribute cheerfully and regularly to the support of the ministry, the expenses of the church, the relief of the poor, and the spread of the gospel through all nations.

We also engage to maintain family and secret devotions; to religiously educate our children; to seek the salvation of our kindred and acquaintances; to walk circumspectly in the world; to be just in our dealings, faithful in our engagements, and exemplary in our deportment; to avoid all tattling, backbiting, and excessive anger; to abstain from the sale of and use of intoxicating drinks as a beverage, and to be zealous in our efforts to advance the kingdom of our Saviour.

We further engage to watch over one another in brotherly love; to remember each other in prayer; to aid each other in sickness and distress; to cultivate Christian sympathy in feeling, and courtesy in speech; to be slow to take offense, but always ready for reconciliation and mindful of the rules of our Saviour to secure it without delay.

We moreover engage that when we remove from this place we will, as soon as possible, unite with some other church, where we can carry out the spirit of this covenant and the principles of God's Word.

CONSTITUTION AND BY-LAWS

Article I—Name

This Church shall be called The First Baptist Church of Reidsville, N. C.

Article II—Officers

The Officers of this Church shall be a Pastor, seven Deacons, a Finance Committee, a Clerk a Treasurer, a Treasurer for the Poor Fund and three Trustees. (Later changed to five Trustees and nine Deacons.)

Article III—Pastor

The duties of the Pastor shall be to preach the gospel, administer the ordinances and take the oversight of the Church.

Article IV—Deacons

The duty of the Deacons shall be to attend to the pecuniary concerns of the Church, make provision for the Lord's Supper, take care of the poor, assist the Pastor in government and discipline, and to bring all cases of discipline before the Church, and at each regular meeting report any matter to which the Church should give attention.

Article V—Finance Committee

The Board of Deacons shall constitute the Finance Committee, which shall have the power to increase its number, or appoint sub-committees according to its discretion. This Committee shall provide for the annual Church expenses by an apportionment thereof among the members of the Church just before the beginning of each fiscal year, and by collecting same in weekly installments as far as possible; but any member feeling himself aggrieved at his apportionment shall have the right to appeal to the Committee to have his grievance adjusted.

Article VI—Clerk

It shall be the duty of the Clerk to keep a faithful record of the proceedings of the Church, to conduct its correspondence, and furnish the Finance Committee with such information from the records as it may from time to time require.

Article VII—Treasurer

It shall be the duty of the Treasurer to receive and disburse the funds of the Church as directed by the Church and make quarterly reports of his transactions. He shall also furnish the Finance Committee with such information from the records as it may from time to time require.

Article VIII—Election of Officers

Section 1. The Pastor shall be elected by a majority of the members present after at least one week's notice of such proposed election.

Section 2. The seven Deacons (see Art. II) shall be elected for a term of two years, four to be elected one year and three the next, alternately. The election of Deacons shall take place at the January meeting of the year in which their term of office expires.

When a vacancy shall occur in the Board of Deacons otherwise than by expiration of the term of office, the vacancy for the unexpired term may be filled at any regular quarterly meeting of the Church.

Section 3. The Pastor, Clerk, Treasurer, Treasurer of the Poor Fund and Trustees shall continue in office as long as they and the Church are agreed.

Article IX—Membership

Section 1. Persons may be received from other Churches of like faith and order upon presenting letters of dismission therefrom.

Section 2. The reception and restoration of members into the fellowship of the Church shall require the unanimous vote of those present.

Section 3. Any member of the Church who shall remove from the vicinity of the Church to so great a distance as not to admit of attendance upon the meetings of the Church, will be expected to apply for a letter of dismission to unite with the Baptist Church most convenient. Should there be no Baptist Church convenient the said member will be expected to communicate by letter at least every six months with the home Church. A failure to regard these rules for a period of twelve months may be considered by the Church as a ground for the exercise of the discipline of the Church.

Article X—The Lord's Supper

The Ordinance of the Lord's Supper shall be celebrated by this Church on every alternate First Sunday beginning with January.

Article XI—Contributions

Section 1. It shall be the duty of the members of this Church to contribute in weekly amounts of their substance, as the Lord has prospered them, to the support of the Pastor and the defraying of the current expenses of the Church.

Failure to comply with this rule, without adequate reason, shall render a member liable to the discipline of the Church.

Section 2. It shall be the duty of the members of this Church to recognize the various benevolences auxiliary to the Southern Baptist Convention, the Baptist State Convention of North Carolina, and the Piedmont District Association. Collections shall be taken and contributions made at the Sunday services every three months, for the purposes and at the times following: State Missions in January; Foreign Missions in April; Ministers' Relief, Ministerial Education, and Orphanage in July; Home Missions in October.

Section 3. That a collection for the Poor be taken at the close of each Communion Service. The contributions made are to be held by the Treasurer of the Poor Fund,

and are to be disbursed by the Board of Deacons and the Pastor, who shall jointly constitute a standing Committee on Charity.

Section 4. No person except the duly authorized and appointed agents of the Boards of the Southern Baptist Convention, of the Baptist State Convention, or of the Piedmont District Association, be permitted to take up a collection in this Church, without the consent of the Board of Deacons.

Article XII—Financial Obligation of the Church

No motion to pay any money for any indebtedness incurred in respect to this Church will be eligible nor will the Church be responsible for any indebtedness incurred unless such indebtedness is incurred by a resolution of the Church.

Article XIII—Discipline

Section 1. The members of this Church shall be under the watch-care of each other, and shall seek to promote each other in piety and usefulness.

Section 2. Any member of this Church who shall be guilty of improper or unchristian conduct shall be dealt with by admonition, reproof, or excommunication, at the discretion of the Church. But in all matters of differences between brethren, the offended brother shall scrupulously pursue the course pointed out in the 18th Chapter of Matthew, before he shall be at liberty to bring his case of grievance before the Church.

Section 3. This Church being opposed to the practice of dancing and of card-playing, any member participating in these evils shall be arraigned before the Church.

Article XIV—Church Meetings

Section 1. Business Meetings of the Church shall be held quarterly on the Second Sunday morning's of January, April, July, and October. All members will be expected to be present as often as convenient, and will be entitled to vote on all questions. At each meeting the various standing committees shall present a report indicating what each committee is doing.

Section 2. Special meetings may be held at any time upon the call of the Pastor, or two Deacons, or seven members of the Church.

Section 3. Seven male members and the Moderator shall constitute a quorum for the transaction of business, and a majority of those present shall decide all questions except as herein otherwise specially provided.

Section 4. The Rules of Order appended below shall govern all meetings of this Church, congregational and official.

Article XV—Sunday School

This Church shall elect the officers of the Sunday School annually at its meeting on second Sunday in January.

Article XVI—Church Relations

Section 1. This Church acknowledges no superior ecclesiastical jurisdiction; nevertheless, we recognize the importance and advantage of cooperating with other churches and bodies of Christians.

Section 2. This Church is in sympathy with those organizations of our denomination having for their object the spread of the Gospel and recognize it as the duty of its members to contribute to those objects according to their ability.

Article XVII—Amendments

The Constitution and By-Laws shall not be altered or amended except by a two-thirds vote of those present at a regular meeting, and after one month's notice of the proposed change, designating the Article and Section affected thereby.

RULES OF ORDER

1. The Pastor, or, in his absence, any member of the Church that may be invited to do so shall preside as Moderator.

2. The Moderator shall preserve order, state and put all questions that come up before the Conference, take the vote, and shall give the casting vote in case of a tie.

3. In all cases of order the Moderator shall decide, but an appeal may be had to the Conference, and a majority of two-thirds may reverse his decision.

4. Only one member shall speak at a time, and the preference shall be given to the member first addressing the Moderator.

5. Every member wishing to speak shall rise from his seat and respectfully address the Moderator.

6. No member shall speak more than once upon the same subject until every member wishing to speak shall have had liberty to do so, nor more than twice without leave of the Conference.

7. All questions shall be brought before the Conference by motion, and seconded before they shall be entertained or voted upon.

8. The members in debate shall abstain from all unkind personal illusions, and shall be stopped by the Moderator as soon as they manifest any ill temper.

9. No member shall disturb the Conference, nor shall any member absent himself during the session without leave of the Moderator.

10. The Conference shall be opened and closed with religious service at the discretion of the Moderator.

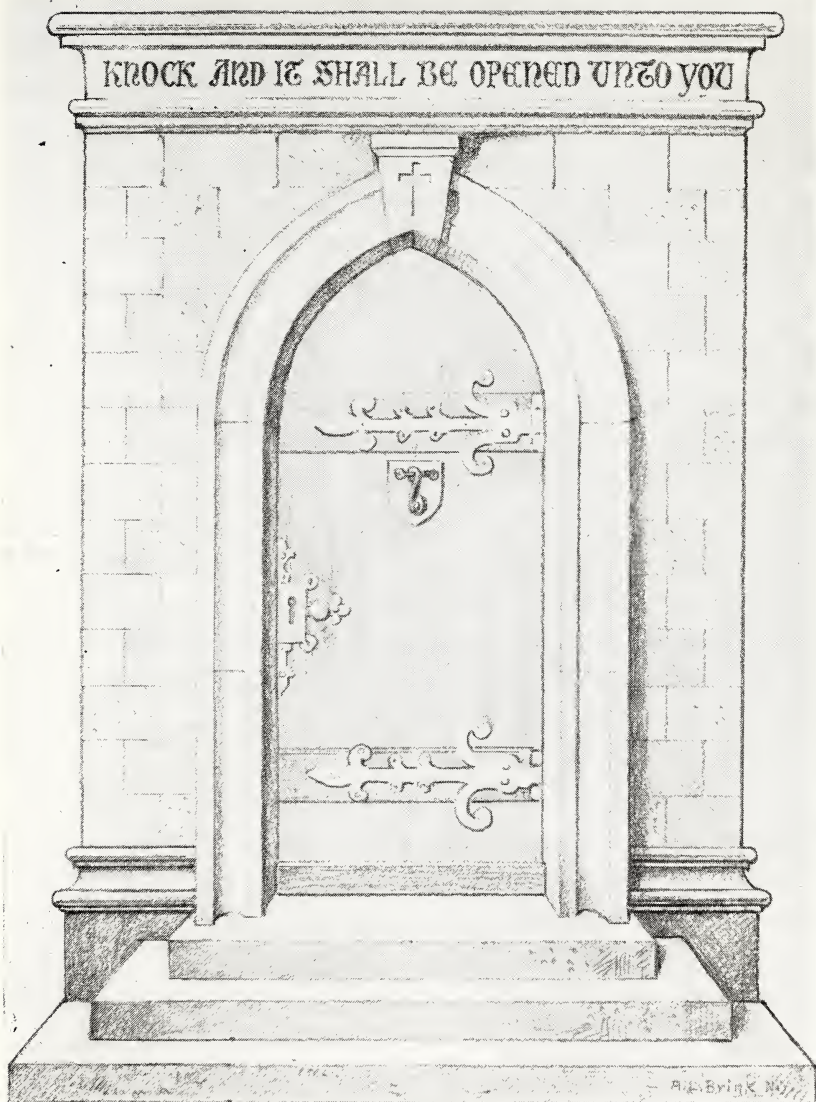
11. The Covenant, Constitution, By-Laws and Rules of Order shall be read at such times as the Church may deem fit.

12. All important motions, resolutions, and reports of committees shall be submitted in writing.

13. All questions of Parliamentary Law and Practice not herein provided for shall be decided in accordance with Mell's "Parliamentary Practice."

The following motion was passed.—That this Covenant, Constitution, By-Laws, and Rules of Order, shall go into effect, and shall be observed by the members of this Church beginning January 1st, 1910. Adjourned.

*"For a great door and effectual is opened unto me,
and there are many adversaries."* —I COR. 16:9.



"Behold I have set before thee an OPEN DOOR, and no man can shut it; for thou hast a little strength and hast kept my word, and hast not denied my name."—REV. 3:7-8.

THE DOOR

DONE IN THE STUDIO OF A. L. BRINK, NEW YORK CITY
especially for

MRS. CHARLES A. PENN

DEDICATED to all those who continue to OPEN THE DOOR and welcome
into the Church they that seek the fellowship of Christ.

In Memoriam

The Three Memorials, done in the studio of A. L. Brink, New York City, especially for Mr. and Mrs. Richard R. Saunders, Sr.

DEDICATED to the servants of this Church whose WINDOWS ARE CLOSED and they no longer can "look on the fields . . . white already to harvest."

FORMER PASTORS

Rev. John Robertson	Dr. J. A. Howard
Rev. Elias Dodson	Rev. M. A. Adams
Rev. Stinceon Ivey	Dr. J. A. Mundy
Rev. Robert Gourley	Dr. J. Q. Adams
Rev. F. H. Jones	Dr. C. L. Greaves
Rev. P. H. Fontaine	Dr. W. R. Bradshaw
Rev. B. H. Phillips	Dr. William Hedley
Rev. W. L. Wright	Dr. C. J. D. Parker

BAPTIZED OR ORDAINED

Rev. B. H. Phillips	Rev. J. H. Lamberth
Rev. J. M. Williams	Dr. Len G. Broughton

MEMBERS BUT NOT PASTORS

Rev. W. S. Fountain	Rev. C. M. Billings
Rev. E. P. Ellington	Rev. R. T. Denny

1. THE LORD'S BAPTISM

"And Jesus answering said unto him, Suffer it to be so now; for thus it becometh us to fulfill all righteousness."—Mat. 3:15

2. THE LORD'S DAY

The Prophetic Law: Lev. 23:9-11

"And the Lord spake unto Moses saying, Speak unto the Children of Israel, and say unto them, When you be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first fruits of your harvest unto the priest: And he shall wave the sheaf before the Lord, to be accepted for you: on the MORROW AFTER THE SABBATH the priest shall wave it."

The Statute Law: Lev. 23:21

"And ye shall proclaim on the self same day, that it may be a holy convocation unto you: ye shall do no servile work therein: it shall be a statute forever in all your dwellings throughout your generations."

3. THE LORD'S SUPPER

"This is my body which is given for you; this do in remembrance of me."—Luke 22:19

"And they were both righteous before God, walking in all the commandments and Ordinances of the Lord blameless."—LUKE 1:6.



The march of Providence is so slow, and our desires so impatient; the work of progress is so immense, and our means of aiding it so feeble; the life of humanity is so long, and that of the individual so brief, that we often see only the ebb of the advancing waves, and are thus discouraged. It is history that teaches us to hope.—ROBERT E. LEE.

DEACONS 1844 TO 1944

Agee, E. H.	Humphreys, I. R.	Pipkin, J. B.
Alderman, J. T.	Husband, Joseph	Powell, E. S.
Allen, M. A.	Ingram, J. A.	Price, J. E.
Allen, W. C.	Johnson, D. W.	Reid, H. K.
Allison, J. C.	Johnson, Hunter	Rise, M. L.
Bain, O. F.	Jones, Claude H.	Richardson, J. T.
Baynes, W. T.	Jones, Marvin	Roach, R. W.
Barber, G. E.	Jones, T. W.	Roberts, J. W.
Beacham, W. B.	Joyce, J. R.	Rominger, C. A.
Bennett, John W.	Kelly, W. O.	Saunders, C. H.
Bennett, C. M.	Kemp, James P.	Saunders, R. R.
Blaylock, R. A.	King, J. S.	Scoggins, T. F.
Brown, P. C.	Lively, K. K., Jr.	Setliffe, Benton
Burton, R. T.	Martin, Andrew	Sheets, W. O.
Caton, S. W.	Martin, J. H.	Smith, A. J.
Clark, Glenn R.	Mayberry, D. F.	Smith, J. H.
Cofield, E. P.	Michael, Roy	Sprinkle, B. F.
Collins, J. D.	Miles, F. X.	Stallings, Joe T.
Cummings, Dr. M. P.	Moore, David M.	Swann, C. W.
Dodson, Herbert	Morrison, H. L.	Tatem, J. C.
Duke, J. G.	Murray, Rev. J. F.	Thompson, N. C.
Ellington, Rev. E. P.	McBrayer, G. F.	Truitt, A. G.
Foy, W. H.	McCargo, W. R.	Tucker, Thos. M.
Gardner, T. L.	McLaughlin, R.	Vickers, W. R.
Gillespie, J. E.	Neal, Z. H.	Waddell, J. M.
Gwaltney, W. C.	Newnam, A. G.	Ware, S. H.
Harris, J. M.	Newell, A. G.	Wells, S. F.
Harris, Robt., Jr.	Newnam, Samuel	Wilkerson, W. H.
Heinzerling, J. C.	Patterson, W. A.	Williams, Scott
Hubbard, R. L.	Perkinson, R. N.	Wood, G. V.
		Wrenn, Judge E. H.

DEACONESES

Holmes, Mrs. R. L.	McDonald, Mrs. J. F.	Saunders, Mrs. R. R.
Hubbard, Mrs. R. L.	Pettigrew, Mrs. W. J.	White, Mrs. S. N.
Meldau, Mrs. Carrie J.	Powell, Miss Laura L.	Zeigler, Mrs. Mary

TRUSTEES

Allen, M. A.	Howard, Philemon N.	Scoggin, T. J.
Bayne, W. T.	Johnson, G. W.	Swann, C. W.
Barber, G. E.	Neal, Z. H.	Tatem, J. C., Sr.
Blackburn, D. L.	Overman, C. H.	Thompson, N. C.
Burton, Thos.	Pipkin, J. B.	Tucker, T. M.
Burton, R. T.	Pipkin, W. B.	Ware, S. H.
Harris, Robt., Jr.	Pritchett, W. M.	Williams, Scott
Hopkins, Jonathan M.	Saunders, R. R., Sr.	Wood, G. V.

CLERKS 1844 TO 1944

1844 James Pyrtle	1886 M. A. Allen	1924 J. F. Smith
1850 Woodson Johnson	1900 M. A. Moore	1926 R. L. Hubbard, Jr.
1861 R. M. Wray	1901 R. L. Hubbard	1927 R. A. Blaylock
1869 C. H. Bailey	1913 R. T. Burton	1928 W. R. McCargo
1871 Pinkney Hall	1914 T. Wingate Andrews	1929 Garland Gillie
1873 James Philpot	1916 R. L. Hubbard	1931 J. C. Tatem
1876 Scott Williams	1922 P. C. Brown	1932 T. L. Gardner

B. T. U. DIRECTORS

James Gillespie	W. O. Kelly	Ralph Gillespie
Paul Roach	J. C. Tatem	

TREASURERS

1844 William Smith	1894 D. L. Blackburn	1929 J. F. Smith
1871 Hawley McLaughlin	1896 C. H. Overman	1931 C. W. Swann
1876 A. J. Newman	1912 I. R. Humphreys	1934 K. K. Lively, Jr.
1884 J. E. White	1920 W. R. McCargo	1936 J. F. Smith
1886 G. V. Wood	1927 E. H. Wrenn	1939 J. P. Kemp

SUNDAY SCHOOL SUPERINTENDENTS

Hogan's Creek Church

Rawley McLaughlin

Reidsville Baptist Church

1879 J. S. Morrison	1894 Dr. W. W. Rowe	1905 Rev. E. P. Ellington
1882 A. J. Smith	1896 M. A. Allen	1906 Z. H. Neal
1886 Dr. C. A. Rominger	1901 Z. H. Neal	

First Baptist Church

1909 J. E. Heinzerling	1911 R. T. Burton	1943 S. F. Wells
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WOMEN'S ORGANIZATIONS

WOMAN'S MISSIONARY UNION PRESIDENTS

1909-12 Mrs. William Hedley	1926-35 Mrs. S. N. White
1912-13 Mrs. S. N. White	1935-37 Mrs. R. R. Saunders
1913-15 Mrs. J. B. Pipkin	1937-39 Mrs. T. L. Sasser
1915-17 Mrs. E. N. Johnson	1939-41 Mrs. R. T. Burton
1917-18 Mrs. J. B. Pipkin	1941-42 Mrs. Fred DeGrotte
1918-20 Mrs. E. N. Johnson	Mrs. J. C. Gillespie, Sr.
1920-22 Mrs. M. P. Cummings	1942-44 Mrs. R. R. Saunders
1922-26 Mrs. Will Williams	1944- Mrs. J. C. Tatem

LADIES AID SOCIETY PRESIDENTS

1883- Mrs. B. H. Phillips	(Records incomplete from 1883 to 1909.)
1894- Mrs. N. B. Smith	
1909-26 Mrs. S. N. White	

IDENTIFICATION OF GROUP PHOTOS

BARACA CLASS (Page 175)

Front row, left to right: Cecil Ellington, A. B. Setliff, Sr., R. G. Citty, Jas. Fargis, Roscoe Moricle, W. D. Talley, J. N. Jones, Lewis Maus, Paul Whitehead, Reuben Mitchell, Buck Shelton, A. L. Styers, G. F. Austin, S. J. Jones. *Second row*: Hugh White, Herbert McCollum, E. S. Powell, Marvin Jones, C. H. Saunders, Burch Lively, W. L. Byrd, Edd Smith, K. K. Lively, Jr., co-teacher, Dr. Jno. McGinnis, R. R. Saunders, Sr., L. J. Perry, Ira Humphreys, D. F. Mayberry, Mrs. C. H. Saunders, pianist. *Third row*: John Bradner, Rev. Dewit Long, Howard Moricle, Tom Burts, Bob Freeman, Ernest Paschal, F. A. Gourley, Tommie Palmer, Newman Paschal, Leo Watlington, W. L. Marks, P. J. Coleman, W. E. Morris, G. K. Gillie, Frank Hooper, Jas. M. Parks, S. C. Pike, Melvin Austin, J. B. Huskey, Frank Pinnix, Ralph Seigler, Melvin Moricle, Geo. Hunt. *Back row*: A. L. Johnson, Franklin Oakley, Robert Humphreys, Wallace Roberts, Harvey Simpson, Virgil Clymer, C. C. Hughes, Haywood Powell, H. N. Wilson, J. C. Young, J. H. Martin, J. L. Kelly, Herman Cole, Elwood Shorter, Harry Wilkins, J. C. Clifton, James Cobb, Roy Blaylock.

DEACONS—PAST AND PRESENT (Page 178)

Front, left to right: W. O. Sheets, R. T. Burton, J. W. Bennett, J. H. Smith, Glenn R. Clark, K. K. Lively, Jr., Col. Frank P. Hobgood. *Second row*: J. H. Martin, T. L. Gardner, J. P. Kemp, J. E. Price, C. W. Swann, J. C. Gillespie, Jr. *Third row*: C. H. Saunders, S. F. Wells, W. H. Wilkerson, Benton Setliff, Sr., R. R. Saunders, I. R. Humphreys. *Back row*: J. C. Tatem, Ralph Gillespie, J. L. Kelly.

MEN'S BIBLE CLASS (Page 180)

Front, left to right: R. T. Burton, Pleas Collins, John Bennett, teacher, J. H. Smith, J. McD. Parker. *Second row*: T. L. Gardner, J. W. James, J. P. Kemp, J. E. Price, C. W. Swann. *Back row*: S. F. Wells, J. C. Tatem, J. W. Gillie, W. H. Wilkerson, R. M. Gillie.

LILLIE WEBSTER BIBLE CLASS (Page 180)

Seated, left to right: Mesdames R. T. Burton, C. B. Scoggins, C. J. Meldau, teacher, K. K. Lively, Sr., Miss Vaglina Lively, Mrs. Haywood Southard. *Standing*: Mesdames J. W. James, Pleas Collins, Lillie Pinnix, J. H. Boly, M. L. Rice.

FIDELIS CLASS (Page 182)

Seated, left to right: Mesdames C. H. Saunders, Ethel Scoggins, Myrtle Foster, J. F. McDonald, Misses Fannie Bailey Gardner, teacher, Sallie Mayberry, Flora Foote, Pauline Patterson. *Standing*: Mesdames J. H. Rand, J. W. Gillie, J. F. Moore, R. B. Price, Sr., J. C. Bradner, Jerome Douglas, J. A. Rudd, Will Turner, John Pettigrew.

PHILETHEA CLASS (Page 182)

First row, left to right: Mesdames G. F. Clymer, J. H. Small, Garrie Austin, Herman Lamb, J. R. Daniels, Miss Laura Powell, teacher, Mesdames Hunter Mobley, Benton Sediff, Sr., Allen Pope, Miss Dolly Belle Gregory, Mesdames Robert Pinnix, Raymond Crutchfield, Taylor Carter. *Second row*: Mesdames A. R. Strange, Geo. Shaeffer, T. B. Smothers, John Durham, J. C. Gillespie, Jr., A. W. Dallas, Flossie Huskey, Wilma Cook, Donald Coker, H. W. Shelton, A. D. Clifton, Misses Cora Saunders, Bessie Coleman, Clara Keatts, Mesdames T. O. Sheridan, Nellie Bauknight, W. M. Meador, Donald Walters, Jr. *Back row*: Mesdames L. B. Throckmorton, Silas Bray, Lane Peters, R. R. Roberts, W. L. Byrd, Reba Wyatt, John Bugher, Ethel Cardwell, E. S. Powell, W. O. Sheets, John Martin.

SENIOR CHOIR (Page 187)

Front row, left to right: Mrs. W. T. Busby, director, Mesdames C. H. Saunders, Geo. Williamson, B. F. Rudd, Jr., W. E. Morris. *Second row*: Mrs. Hunter Walker, Miss Sarah Owens, Mesdames Paul Roach and Thos. Barker, Misses Sarah Price Kemp, Elizabeth

Tatem, Helen Morris, Elaine Saunders. *Third row:* Mesdames Tom Smothers, Glenn Clark, Howard Roach, Chas. Auman, Misses Nancy McCall and Betty Jean Roberts, Mrs. Benton Setliff, Jr. *Fourth row:* Clarence Byrd, Thos. Moore, S. J. Jones, Paul Roach, W. E. Morris, B. F. Rudd, Jr. *Fourth row:* Arnette Gourley, Leo Watlington.

JUNIOR CHOIR (Page 187)

Front row: Miss Elaine Saunders, Mrs. W. E. Morris, Mrs. C. H. Saunders, director, Miss Nancy Byrd Turner. *Second row:* Misses Eleanor Friddle, Betty Jean Roberts, Mary Lou Williams, Mrs. Geo. Williamson, Miss Helen Morris, Miss Nancy McCall. *Third row:* James Moore, Joey Arthur, Elfred Gillespie. *Fourth row:* Clarence Byrd, Elbert Peters, Thos. Moore.

WOMAN'S MISSIONARY UNION (Page 199)

Front row, left to right: Mesdames C. A. Penn, C. J. Meldau, Taylor Carter, Arnette Gourley, C. H. Pettigrew. *Second row:* Mesdames Paul Coleman, Frank Giffin, W. O. Sheets, W. E. Morris, L. L. Nelson, J. M. McGinnis, J. H. Small. *Third row:* Mesdames E. J. McDonald, S. B. Mace, Glenn R. Clark, Frank Gillespie. *Fourth row:* Mesdames R. R. Saunders, W. S. Mitchell, T. L. Sasser, J. H. Bolyn, R. L. Hubbard, H. L. Morrison, Pattie Gwaltney. *Standing:* Mesdames I. R. Humphreys, Hattie C. Pleasants, W. B. Millner, Miss Demaris Price, Mesdames K. K. Lively, Jr., M. P. Cummings, J. F. Moore, T. E. Blount, J. M. Bauknight, W. J. Pettigrew, W. L. Byrd.

BAPTIST TRAINING UNION (Page 208)

Front row, left to right: Stanley Sizemore, Frank Gourley, Tommy Burts, Rufus Rich, front, Dennis Walters, back, Tommy Dixon, Otis Sizemore, Glenn Clark, Jr., Henry Douglas, front, Allen Pope, back, Buddy Wells, Lawrence Strange, Mary Olive Gillie, Olive Sizemore, Carolyn Rich, Charlotte Rich, Edna Grey Martin, Rebecca Dixon, Nancy Shreves, Maxine Moore, Constance Rich, Anne Walters Foster. *Second row:* Bobby Burts, Benny Trent, Phillip Young, Dr. McGinnis, Mrs. McGinnis, Jas. Gillespie, Marvin Jones, Sarah Price Kemp, Mrs. W. E. Morris, Mrs. Hunter Walker, Mrs. Lane Peters, Clyde Foster, Mrs. A. Gourley, Mr. A. Gourley. *Third row:* Anne Williams, Nancy Arthur, Gloria McCollum, Mrs. Benton Setliff, Jr., Mrs. Johnson Manly, Betty Jean Roberts, Elaine Saunders, Eleanor Friddle, Geraldine Byrd, Helen Morris, Nancy Byrd Turner, Jeanne Cook, Thelma Rice, Elizabeth Small, Nancy McCall, Margaret Barlowe, Nancy Jones, Nancy Sheridan, Marion Small. *Fourth row:* Neal Johnson, Sammy White, Elton Trent, Glenn Clark, Ashley Rice, Walker Martin, Jack Davis, Bobby Ray Peters, Joey Arthur, Thos. Moore, James Moore, Gilmer Brande, Rucker Turner, Elfred Gillespie, Elbert Peters, Clarence Byrd, Robert City, Benton Setliff, Jr., Paul Roach, director.

CHURCH DIRECTORY

Pastor	John M. McGinnis
Pastor's Study—Residence	
Ed. Director	Miss Evelyn Weber
Church Clerk	T. L. Gardner
Church Treasurer	J. P. Kemp
Organist	Mrs. W. T. Busby
Pianist	Mrs. C. H. Saunders
S. S. Superintendent	S. F. Wells
W. M. S. President	Mrs. J. C. Tatem
B. T. U. Director	R. T. Gillespie

BOARD OF DEACONS

S. F. Wells	J. H. Smith	J. C. Tatem
W. O. Sheets	J. C. Gillespie, Jr.	T. L. Gardner
Glenn R. Clark	C. H. Saunders	J. P. Kemp

TRUSTEES

R. R. Saunders	J. C. Tatem	C. W. Swann
R. T. Burton	W. B. Pipkin	

CONTRIBUTION TO ASSOCIATIONAL AND
STATE WORK

HOGAN'S CREEK BAPTIST CHURCH

<i>Year</i>	<i>Moderator</i>	<i>Year</i>	<i>Moderator</i>
1853	Robert W. Lawson	1855	Thos. Settle, I
1854	Thos. Settle, I	1867	

1845, Entertained The Association at Hogan's Creek.

REIDSVILLE BAPTIST CHURCH

1874	John Kerr	1883	F. H. Jones
1875	John Kerr	1884	F. H. Jones
1876	John Kerr	1885	F. H. Jones
1877	John Kerr	1886	C. A. Rominger
1878	John Kerr	1887	C. A. Rominger
1879	John Kerr	1888	C. A. Rominger
1882	F. H. Jones	1889	C. A. Rominger

1885, Entertained State Baptist Convention at Reidsville.

1886, Entertained the Beulah Association at Reidsville.

THE FIRST BAPTIST CHURCH

1890 C. A. Rominger
 1891 C. A. Rominger
 1892 C. A. Rominger
 1893 C. A. Rominger
 1894 C. A. Rominger
 1897 F. H. Jones
 1901 F. H. Jones
 1902 F. H. Jones
 1903 F. H. Jones
 1904 F. H. Jones
 1905 F. H. Jones
 1906 F. H. Jones
 1907 F. H. Jones

1908 F. H. Jones
 1909 F. H. Jones
 1910 F. H. Jones
 1912 Col. F. P. Hobgood
 1913 Col. F. B. Hobgood
 1914 Col. F. P. Hobgood
 (Col. Hobgood was a member of
 First Baptist Church, Greensboro, at
 this time.)
 1916
 1920
 1924
 1933

Entertained the Piedmont Association in 1901, 1915, 1932, and 1939.

Clerk

F. H. Jones
 J. S. Morrison
 B. H. Phillips
 B. H. Phillips

Clerk

B. H. Phillips
 W. L. Wright
 W. L. Wright
 W. L. Wright

Introductory Sermon

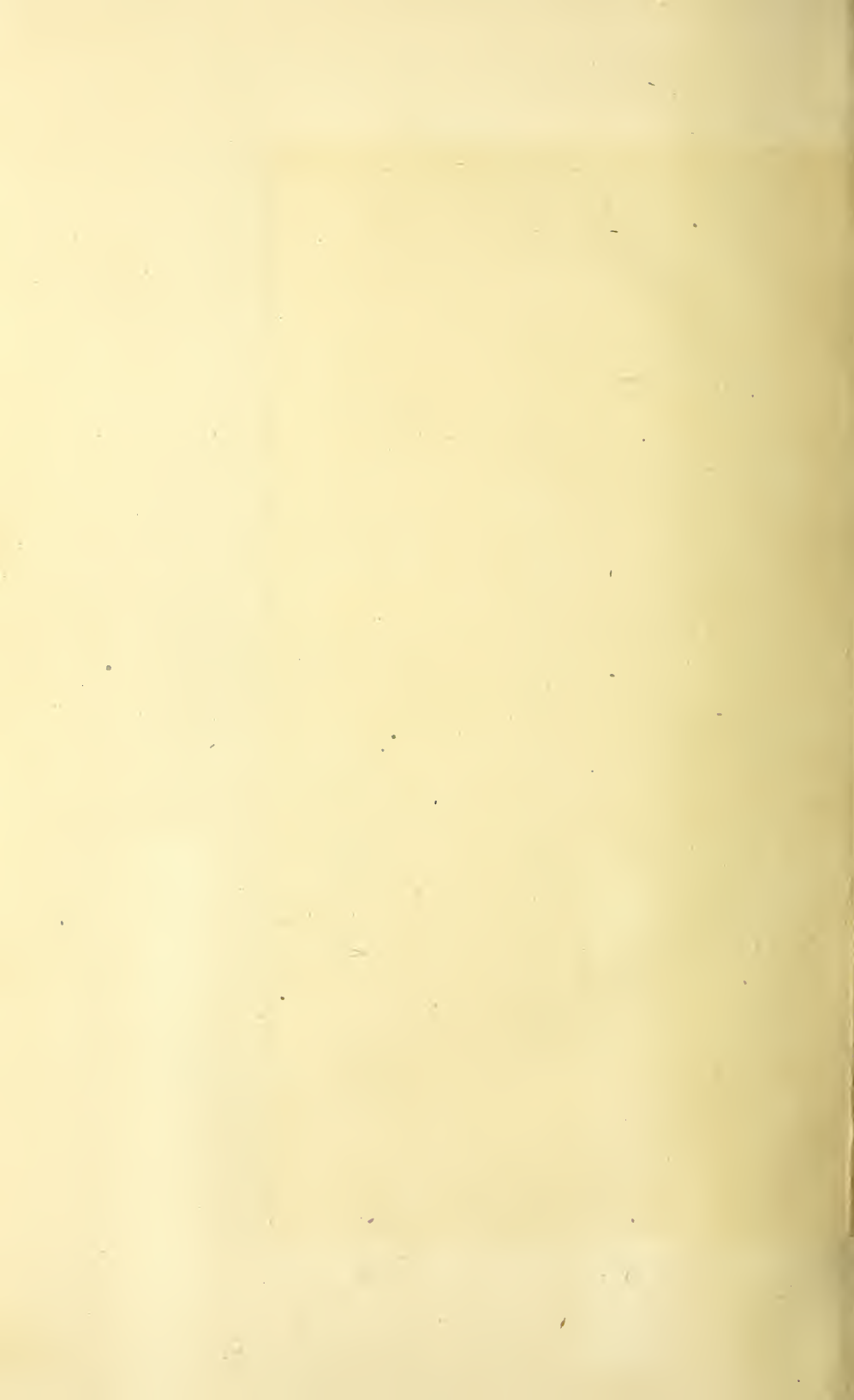
B. H. Phillips
 W. L. Wright
 M. A. Adams
 Dr. J. A. Mundy
 Dr. C. L. Greaves
 Dr. W. R. Bradshaw

Introductory Sermon

Dr. Wm. Hedley
 Elder E. N. Johnson
 Elder E. N. Johnson
 W. E. Goode
 T. L. Sasser

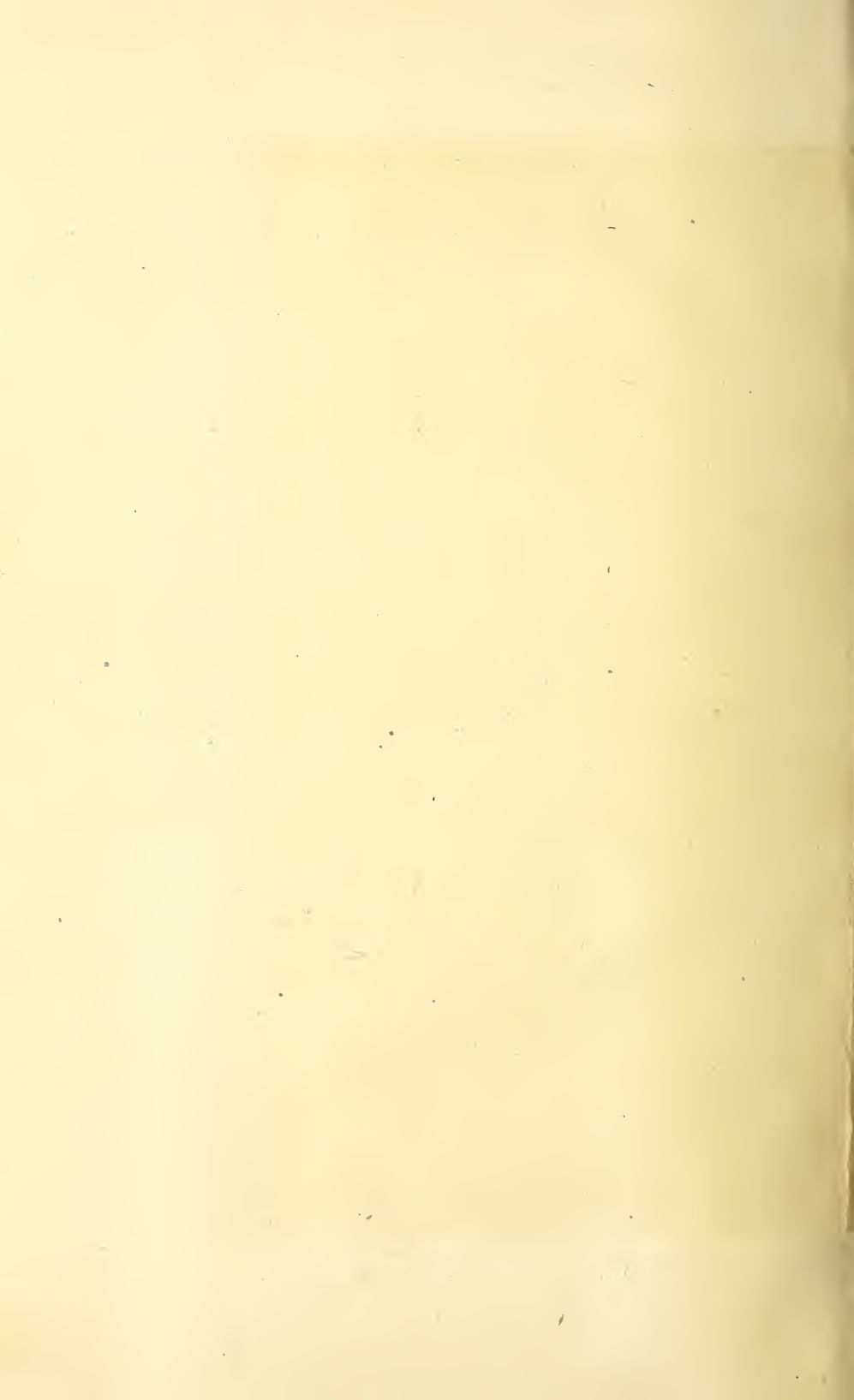
PATRONS

Baraca Class	Moricle, Mr. Malcolm
Burton, Mr. and Mrs. Claude	Moricle, Mr. and Mrs. Melvin
Burton, Mrs. J. H.	Moricle, Mr. and Mrs. J. Roscoe
Burton, Mr. and Mrs. R. T.	Pearson, Mr. and Mrs. Rufus G.
Busick, Mr. and Mrs. J. O.	Pearson, Mr. and Mrs. Ralph B.
Byrd, Mr. and Mrs. W. L.	Pearson, Mr. Everette M.
Citty, Mr. and Mrs. R. G.	Pearson, Mr. R. Elwood
Clark, Mrs. H. G.	Penn, Mrs. C. A.
Clark, Mr. and Mrs. Glenn R.	Penn, Mr. and Mrs. E. S.
Cobb, Mr. and Mrs. Clyde	Perry, Mr. and Mrs. L. J.
Coleman, Mr. and Mrs. Paul	Pettigrew, Mr. and Mrs. C. H.
Cook, Mr. and Mrs. W. A.	Philathea Class
Cummings, Dr. and Mrs. M. P.	Pinnix, Mrs. J. S.
DeGrotte, Mr. Fred	Pipkin, Miss Edith
Fidelis Class	Pipkin, Mr. W. B.
Gardner, Mr. and Mrs. T. L.	Powell, Mr. and Mrs. E. S.
Gillie, Mr. Garland K.	Powell, Miss Laura L.
Gillie, Mr. and Mrs. R. M.	Rentz, Mr. L. W.
Gillespie, Mr. and Mrs. J. C., Jr.	Robinson, Mrs. James
Gillespie, Mr. and Mrs. Ralph	Robinson, Mr. and Mrs. Joe
Gourley, Mr. and Mrs. Arnette	Sands, Mr. A. P.
Harris, Mrs. Elmer	Saunders, Mr. and Mrs. C. H.
Hobgood, Col. F. P., Jr.	Saunders, Miss Nancy
Hooper, Mr. and Mrs. W. F.	Saunders, Mr. and Mrs. R. R., Sr.
Humphreys, Mr. and Mrs. Ira R.	Saunders, Lt. R. R., Jr.
Hunt, Mr. George	Setliff, Mr. and Mrs. A. B.
Huskey, Mr. J. B.	Sheets, Mr. and Mrs. W. O.
Kelly, Mr. and Mrs. J. L.	Smith, Mr. and Mrs. Ed.
Kemp, Mr. and Mrs. J. P.	Smith, Mr. and Mrs. J. H.
Lewis, Mr. and Mrs. Claude S.	Smothers, Mrs. T. B.
Lively, Mr. and Mrs. K. K., Jr.	Stanfield, Mr. C. E.
Link, Mr. H. E., Sr.	Swann, Mr. C. W.
Link, Mr. and Mrs. H. E., Jr.	Talley, Mr. and Mrs. William
Link, Mr. and Mrs. Phillip	Tatem, Mr. and Mrs. J. C.
Link, Mr. and Mrs. Nathan	Thompson, Mr. Kearns R.
Mace, Mr. S. B.	Throckmorton, Mr. and Mrs. L. B.
Mayberry, Mr. D. F.	Walters, Mr. and Mrs. M. D.
Meador, Mrs. Maude Joyce	Wells, Mr. and Mrs. S. F.
McBrayer, Mr. and Mrs. G. F.	White, Mr. Hugh
Men's Bible Class	White, Mr. Paul
Mobley, Mrs. Hunter	Wilkerson, Mr. and Mrs. H. P.
Moore, Mrs. J. F.	Williams, Mrs. Will
Moricle, Mr. and Mrs. H. E.	Women's Missionary Union
Moricle, Mr. Elmo	Wrenn, Judge E. H.
Moricle, Dr. and Mrs. Hunter	

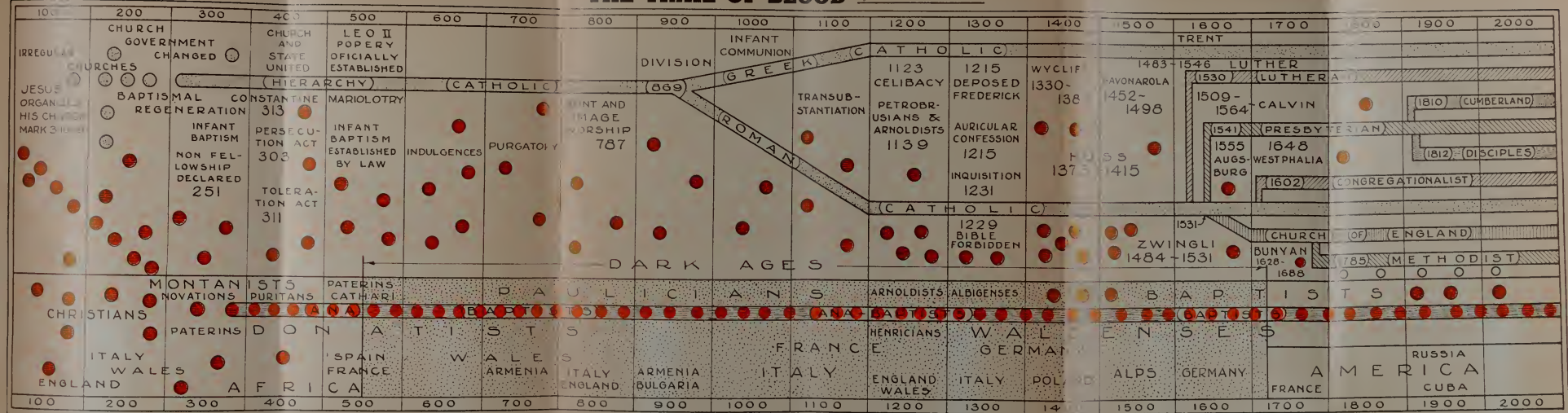


1

The image shows a blank ledger page. On the left side, there is a vertical yellowed margin. The rest of the page is a grid with 4 columns and 20 rows. The columns are of varying widths, with the first column being the widest. The rows are uniform in height. The paper has a slightly aged, off-white color.



THE TRAIL OF BLOOD *By DR. J. M. CARROLL*



EXPLANATION OF THE CHART

By DR. J. M. CARROLL

ILLUSTRATING the History of the Baptist Churches from the time of their founder,
the Lord Jesus Christ until the 20th Century.

1. The purpose of this book and chart is to show according to History that Baptists have an unbroken line of churches since Christ and have fulfilled His prophecy—"I WILL BUILD MY CHURCH AND THE GATES OF HELL SHALL NOT PREVAIL AGAINST IT." In the irregular church is clearly seen the growth of Catholicism and Protestantism. Baptists are not Protestants since they did not come out of the Catholic Church.

2. The numbers at the top and bottom represent 20 centuries. The first vertical line is A. D. 1 and the second, A. D. 100, and so on.

3. The horizontal lines at the bottom have between them the nicknames given to Baptists during the passing years and ages—Novations, Montanists, Paulicians and Waldenses.

4. THE RED CIRCLES REPRESENT EPISTOLAR CHURCHES beginning with the first Church at Jerusalem, founded by Christ during His earthly ministry, and out of which came the churches of Judea, Antioch, and others. The red indicates they were persecuted. In spite of the bitterest opposition and persecution Baptist Churches are found in every age. The first six were given when was Christ, the next Ann-Baptists, and so on. You will notice

that the dark ages are represented by a dark space. Even during continual line of churches called Ana-Baptists. They were continued even unto death by the Catholics. Near the first of the 16th Century and they were simply called Baptists.

5. THE LACK CIRCLES REPRESENT CHURCHES IN THE EAST AND ARE THEREFORE CALLED-IRREGULAR CHURCHES. The Government-Pastors assumed authority not given them by Christ. They claimed authority over other and smaller churches. Thus in the East a hierarchy was established. The Emperor Constantine issued a canon to send rewards to the bishops of the East.

... you will notice a
... bitterly persecuted
... Ana was dropped

... error was in church
... of larger churches
... Century the Roman
... inviting all churches

the invitation but the irregular churches responded. The Emperor was made the head and thus the group of churches known as irregular churches became the State Church. The Emperor continued to head the churches until Leo II claimed authority as the successor of Peter. Thus is seen how the error in church Government developed into Popery. In the 16th Century the Protestant Churches began to come out of the Roman Catholic Church. They are called Protestants because they protested against the errors of Catholicism.

6. It was in the year 251 that Baptist Churches declared nonfellowship with the irregular churches. They refused to accept Baptism administered in infancy or for Salvation and thus came the oldest nickname—Ana-Baptists which means rebaptizers.

1

[illegible]

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